Women Around The Messenger (Peace Be Upon Him)

[English]

نساء حول الرسول - صلى الله عليه وسلم -

[اللغة الإنجليزية]

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In the Name of Allah, the All-Compassionate, All-Merciful

Introduction

All praise is due to Allah. We praise Him and thank Him. We repent to Him and seek for His forgiveness. We seek refuge from Allah from the evils of our own souls and from the consequences of our misdeeds. No one can mislead whomever Allah guides and no one can guide whomsoever Allah causes to go astray.

We testify that none has the right to be worshipped but Allah alone. He has no partner. His is the dominion and the praise. It is He who gives life and death and He has power over all things. Exalted and far is He above what they ascribe to Him.

We equally testify that our leader and model, Muhammad, is Allah's Servant and Messenger, sallallaahu `alayhi wa sallam. Allah sent him with guidance and the religion of truth that He may make it prevail over all other religions and make him erase the effects of the time of ignorance that have become oppressive and widespread. The Messenger of Allah, sallallaahu `alayhi wa sallam, delivered the message, fulfilled the trust, wished the Ummah well and fought in the way of Allah as it was due. He left us on a brilliant path whose night is as clear as its day. It is only the doomed that can deviate from that path.

Peace and blessings be upon him, his family, the Companions and their successors and all those who rightly follow them till the Day of Judgment.

Indeed, the first person to believe in Allah as the Lord and in Muhammad, sallallaahu `alayhi wa sallam, as the Messenger and Prophet was his wife, Khadeejah, may Allah be pleased with her.  She was the first person to support the Messenger of Allah, sallallaahu `alayhi wa sallam. She strengthened him, assured him and consoled him. She received the Prophet and his message with her big heart.

After her, many women embraced Islam, not in compliance with their husbands' will or out of tribal solidarity or in obedience to their fathers' command. Rather, these women, in most cases, embraced Islam independently, out of conviction and in demonstration of their right of choice.

If there are men companions, there are also women companions. If there are `Men around the Messenger' there are also `Women around the Messenger'.

Each of these women played her role in the best possible way and in the noblest way in the arena of faith and sincerity. These women excellently maintained necessary balance between the two segments of humanity: male and female. They stand out as outstanding models in the history of humanity in a way that made them unrivalled in the history of nations from the time of Aadam, may Allah exalt his mention, until Allah inherits the earth and all that is on it.

This important and critical aspect in the life of Allaah's Messenger, sallallaahu `alayhi wa sallam, the message that he was carrying, the journey of Islam in its first step and the appearance of the dawn of Islam after the stark darkness in which the entire humanity was living then needs to be written down for many reasons.

One of the diseases of our contemporary age with all its achievements and setbacks, with its scientific breakthrough and cultural defects is that the woman has been turned to a `doll' or something like a doll in all the senses of the word. I do not think that I have exaggerated in this.

Take for instance, the advertisement of any product in any of the mass media, the woman is disgustingly, cheaply and flimsily dragged into this advertisement even if the product is just the necktie that men wear. This is in addition to her being used as an instrument of sexual arousal.

This is just an example of how the woman has been reduced to a cheap commodity. There are other uncountable examples of this, facilitated through satanic hands.

It is unfortunate this horrible disease has crept into the midst of the Muslims under the guise of cultural interrelation and in total disregard for our purity and distinguishing values and for many other uncountable reasons.

It is also astonishing that reawakening Muslims should dedicate a lot of their intellectual and practical efforts to help man develop his intellectual, spiritual and physical qualities while little attention is paid to woman. This is in spite of their sure knowledge that the woman is the foundation of family structure and the indispensable factor in putting the children properly on the right path. If the family is endowed with a pious, believing, understanding and hard-working woman, it will produce a strong member of the Islamic Ummah.

Is there anyone who can answer this call? Is anybody paying attention? Is anybody ready to work?

As the mother of the faithful, Khadeejah, may Allah be pleased with her, was the first person to accept Islam the first person to be martyred in the way of Allah was also a woman: Sumayyah, may Allah be pleased with her. She was crucified on a wood along with her husband, Yaasir and their son, `Ammaar, may Allah be pleased with them. They were persecuted in the way of Allah. They were made to stay in the scorching sun that pierced their bodies as if it was arrows of fire. Their skins were at the same time, subjected to lashes like strikes of swords and pierces of spears. They bore all this with patience, hoping to get reward from Allah. The Messenger of Allah, sallallaahu `alayhi wa sallam, would pass by them while they were in this state of persecution and he would tell them sorrowfully and with tears in

his eyes, "Have glad tiding, the household of Yaasir, may Allah be pleased with him, for Paradise is your appointed place."

These words from the Prophet, sallallaahu alayhi wa sallam, brought relief and peace to their hearts, making them forgetting the persecution. While they were in this pitiful situation, Abu Jahl passed by and he insulted and rebuked them. To show that he was a worthless man, Sumayyah, may Allah be pleased with her, replied him by spitting in his face. This enemy of Allah then mercilessly stroke her private parts with a spear he was carrying. She fell down and died as the first martyr among the Companions of Allaah's Messenger.

This noble woman was patient and persevering in the cause of Allah. She was soon joined by her husband in the like manner.

As for her youthful son, `Ammaar, may Allah be pleased with him, he feared death and preferred safety. He was given respite for sometime but he also later died as a martyr.

Another exemplary woman is `Aa'ishah, may Allah be pleased with him. She grew up in the house of Islam and *Eemaan* and she entered the house of Prophethood while still a youth. She was intelligent and full of knowledge. She performed her role in her marital home in a most wonderful way that was full of love and tranquillity.

She conveyed the knowledge that she has comprehended and memorised. She directed people, taught them, guided them and gave them wisdom. And she left a legacy that is rare to be found in others among members of the Prophet's, sallallaahu `alayhi wa sallam, household. The knowledge she taught formed a substantial part of rules of Islamic jurisprudence and its principles.

In addition to her erudition in knowledge and understanding, she was also a lofty model in acts of worship and shunning of worldly materials.

She was once asked of the reason why she applied musk on her money, and she answered, "This money falls into Allaah's Hand before it falls into the hand of the beggar."

Though `Aa'ishah, may Allah be pleased with him, was never destined to bear a child, she was actually a mother. It was in her house that `Urwah ibn Zubayr, `Amrah bint `Abdur-Rahmaan Al-Ansaariyah, Al-Qaasim ibn Muhammad ibn Abu Bakr, may Allah be pleased with them, and others were nurtured. These are those who took knowledge from her, drew from her fountain, blossomed and produced the fruits of that knowledge under her generous love.

Though the examples of these women are many, we will, by the permission of Allah, discuss about those women who were around Allaah's Messenger, sallallaahu `alayhi wa sallam, or those women whose lives were connected to that of the Prophet, sallallaahu alayhi wa sallam, and played roles in his life.

In spite of the fact that we have previously written something on this topic, the past methodology is different from the present in many aspects. Here we will, God willing, discuss about these women in serials and do so within the framework of calling to the path of Allah, drawing therefrom, the proper stands that a Muslim must take, and defining his responsibilities.

This is in order to make these women an example to follow in constructive Islamic resurgence without resorting to any exaggeration.

Dear reader, it is with all love and sincerity to Allah, The Exalted that I am dedicating this book *Women Around the Messenger,* sallallaahu `alayhi wa sallam, to you, beseeching

Allah to accept from me and from every Muslim, male and female, our good deeds. All praise is due to Allah, Lord of all the worlds.

Muhammad `Ali Qutb

THE MOTHERS

Aaminah bint Wahb

Haleemah As-Sa`diyah

Barakah Al-Habashiyah

Faatimah bint Asad

Aaminah bint Wahb

The womb of Aaminah bint Wahb was certainly the noblest and the most honourable of all the wombs.[1] It was in a womb that noble foetus (of Allaah's Messenger) settled. This seed has been moving from loins of men, generation after generation until Allah in His Divine wisdom decreed that it moved to `Abdullaah ibn `Abdul-Muttalib, the youthful Qurayshi who excelled his contemporaries in greatness and beauty and in whose eyes the light of Prophethood was shinning. `Abdullaah, it was, who was ransomed from slaughtering, after his father had vowed to sacrifice him and had sought to fulfil his vow. He was the most precious person the Arabs have ever known.

This event took place, so that the Divine choice might be actualised and firmly rooted in the history of mankind, bearing witness to Allaah's absolute Will. There is no change in His Words and there is no preventer for what He has decreed.

1. Because it was the womb that carried the seal of all the prophets and the leader of the messengers. This does not, however, mean that we do not believe that Maryam bin `Imraan (Jesus' mother) was chosen above women of all mankind (of her time).

{***Allah chose Aadam, Nooh [Noah], the family of Ibraaheem [Abraham] and the family of `Imraan above the `Aalameen [mankind and jinn] [of their times]. Offspring, one of the other, and Allah is the All-Hearer, All-Knower.***}[Quran 3: 33-34]

`Abdullaah went out with his father `Abdul-Muttalib after he had been ransomed with the sacrifice and he had increased in light. A woman from Bani Asad ibn `Abdul `Uzza then met him beside the Ka`bah and told him after she had looked into his face that was illuminating with the light of prophethood, "You will be given the like of the camels that were sacrificed for your ransom if you can cohabit with me now."

But `Abdullaah replied her that it was better to die than to commit unlawful thing and that a noble man preserves his honour and religion.

`Abdul-Muttalib finally chose Aaminah bint Wahb of the Zuhr clan as a wife for his son `Abdullaah. Aaminah was then the best Qurayshi woman in lineage and status.

A fortune-teller from Tibaalah who was known as Faatimah bint Murr Al-Khath`amiyah had also seen `Abdullaah. This woman was one of the most beautiful and the chastest Arab women. She saw the light of prophethood in the face of `Abdullaah. She then offered herself in marriage to him. But he rejected the offer.

The news of a Prophet, sallallaahu alayhi wa sallam, that would come out from the children of Ismaa`eel was spreading among the Arabs all over the peninsula. This news was based on what the people of the Scripture narrated and from what is recorded in their Torah implicitly and explicitly, as well as from what the fortune-tellers and astrologers were saying.

Circumstances that surrounded `Abdullaah ibn `Abdul-Muttalib concerning his early life, youth, his excellent and brilliant upbringing, his chastity, his high moral conduct and the light with which he was known, had made some women and girls wish to find favour with him and eventually be his wife. But as Allah would have it, it was Aaminah that became the wife of `Abdullaah.

Aaminah's womb was sooner to bear the noble foetus of the Prophet, sallallaahu alayhi wa sallam. And the womb fulfilled the message that was meant for it...and the destiny remained in the hand of Allah Who dispose of it as He likes.

A few months after the pregnancy had taken place, `Abdullaah undertook a journey to Syria.[2] When he was coming back, he fell ill and stayed with his maternal uncles from the tribe of Bani Najjaar in Yathrib where they nursed him and took care of him.

He however died in that illness, turning his young wife into a widow. Aaminah was greatly saddened with the death of her beloved husband who stayed with her after their marriage only for few months. She wept bitterly and wailed severely.

The separation was painful, and more painful than this is the movement of the fetus in her womb. It had already become an orphan before it was born and before it could open its eyes. That was the degree of her psychological pain. But she had a consolation: It was her own self. She was strong and persevering. She also found consolation in `Abdul-Muttalib who took care of her and showed her compassion. He would not leave her for a second, unless if he had to attend to his private needs.

Her greatest consolation is however her baby. She never felt any hardship or inconvenience, whether physical or psychological. What she felt was rather the opposite of that. She was comfortable and at ease. She felt as if she was a different

person because she had no consideration for materialism of the humans. She was just like a spectre that hovers in the air.

Someone came to her while she was asleep and told her, "You are pregnant with the leader and the Prophet, sallallaahu alayhi wa sallam, of this Ummah."

He came to her again before she gave birth and told her, "Say after you have delivered him, `I seek protection for him with the One (Allah) from the evil of every jealous.' Then name him 'Muhammad'."

2 Syria according to Arabs' geographical terminology is a region consisting of Palestine, Jordan, present day Syria and Lebanon. The city of Gaza that is on Palestinian coast was one of the major cities that Qurayshi merchants frequented.

Thus did Aaminah continue to see dreams. And more than once did the dreams give her glad tidings, strengthen her, encourage her to be patient, console her and elevate her stand and that of the pregnancy she was carrying.

The delivery day was a great day. It was on the twelfth day of Rabee`ul-Awwal at dawn.

This very time has its meaning and significance. It has its dimensions in the horizons of time. It was the dawn that removed the darkness from mankind, the accumulated darkness that had made mankind deviated from the straight path and the darkness of humans' injustice against their fellow humans.

Yes! It was in the spring ... after the cold, hurricanes, roars and thunders of the winter and after the darkness of its clouds. It was in the spring after the heat and the scorch of the summer and after the dryness and the changes in the nature that come with autumn.

Aaminah said: "When I delivered him, a light came out with him that illuminated what is between the East and the West. The light illuminated palaces and markets of Syria until I saw the necks of

the camels in Basra. I saw three erected flags: one at the East, one at the West and the third over the Ka`bah."

`Abdul-Muttalib, the Prophet's, sallallaahu `alayhi wa sallam, grandfather came and took the boy Muhammad to the Ka`bah, going round the Ka`bah with him and saying,

"Praise be to Allah Who gave me this greatly important boy; I seek Allaah's protection for him."

Some of the above was culled from Aaminah's narration to Haleemah, of the clan of Bani Sa`d who was the Prophet's, sallallaahu `alayhi wa sallam, wet nurse. We shall discuss her life, Inshaa' Allah.

It is here that Haleemah hint Abu Dhu`ayb entered the life of Muhammad, sallallaahu `alayhi wa sallam, as his second mother.

Before we commence our discussion about her life and the role she played we need to make a quick mention of the first milk that entered the Prophet's, sallallaahu `alayhi wa sallam, noble stomach.

She is Thuwaybah the freed maid of his uncle Abu Lahab (`Abdul-`Uzza ibn `Abdul-Muttalib) who dearly loved his brother `Abdullaah. Abu Lahab was gravely saddened by the death of his brother. And when his freed maid, Thuwaybah came to him and broke the good news of the birth of Muhammad, sallallaahu `alayhi wa sallam, to him, he was so happy that he set her free. That was the habit of the Arab noble men. It was a source of pride and glory for them.

It appeared that Thuwaybah stayed with Aaminah for few days after she delivered. She also had just delivered a baby then. Muhammad, sallallaahu `alayhi wa sallam, sucked at her breast until Haleemah came and took him from her.

The role that Haleemah was to play in the Prophet's, sallallaahu `alayhi wa sallam, early childhood was fundamental and important. The two periods of his stay with her at the dwellings of Bani Sa`d were full of important events.

Haleemah As-Sa’diyah

Breast-feeding of babies by women who are not their biological mothers and allowing such babies to grow up in the deserts are some of the signs of nobility and high status among the Arabs of pre-Islamic era.

Haleemah came to Makkah, in the company of some women from the clan of Banu Sa`d, hoping to find babies to nurse. Each woman except Haleemah succeeded in getting a nursling.

Haleemah said: "There was no woman among us who was not offered the Messenger of Allah, sallallaahu `alayhi wa sallam, and, as soon as she was told that he was an orphan, she would reject him. We would say: `What is his mother going to give us?' For, we only expected recompense from the baby's father. By Allah, each of my colleagues was able to get a nursling except me. But when I did not succeed in getting any for myself, I told my husband, Al-Haarith ibn `Abdul-`Uzza, `By Allah, I would not like to be the only one from among my colleagues who would go back home without a nursling. I am going to take that orphan boy.'

My husband said: `You can go and take him. Perhaps, Allah will bless us through him.' I went and took the boy. By Allah, I only took him because I could not find any other."

Haleemah continued: "As soon as 1 took him and brought him to my riding animal, I breast-fed him as much as Allah would permit and he drank until he was satiated. His brother[3] also drank until he was satiated. My husband then went to our old camel and

milked her and both of us drank until we were satiated. And we passed a good night.

In the morning, my husband told me, "Haleemah, by Allah, I could see that you have accepted a blessed child. Can't you observe the blessings we have been witnessing since we took him, and Allah continued to increase us in blessing?!"

We set out on the return journey back to our village. By Allah, my donkey was so fast that none of those of my colleagues could catch up with her. Surprised at this, they said: "Daughter of Abu Dhu'ayb! Was this not your donkey on which you set out with us?!" I said: "Yes, by Allah, she is!" They then said: "By Allah, there is something about her!"

When we arrived at the land of Banu Sa`d — and before that, I did not know a land more barren that our land — my sheep would graze and then come home satisfied and full of milk. We would milk as we liked, and none of our neighbors could be able to have even a drop of milk from their own sheep. Their sheep would go out grazing and would come home with empty stomachs. They would then tell their shepherds, "You should consider where the sheep graze." Yet their sheep would come back with empty stomachs while mine would come home satisfied, and we would milk as we liked. So, Allah continued to show us the blessings that we could clearly perceive.

The boy, Muhammad, sallallaahu `alayhi wa sallam, then reached age two — and he had been growing up in a way different from that of other kids. By Allah, he had hardly reached the age of two that he had already had strong skin. We took him back to his mother, though we were consumed with grief that we would be losing the blessing he had brought to our household.

When his mother saw him, we told her, "Please let our son stay with us for another year. For, we fear for him the epidemic of Makkah."

3 She meant her own son who was of the same age with the Prophet, Blessings and peace be upon him.

We continued pleading with her until she released him to us.

Two or three months after we brought him back, an incidence occurred. He and his foster brother were in the back-yard with our sheep when his brother hurriedly came to us and said: "That my Qurayshi brother was visited by two men, clad in white garments. They laid him on his back and opened his belly."

His stepfather and I rushed to him. We found him standing while his colour has changed. His father embraced him and said: "My son, what happened to you?" He said: "Two men in white garment came to me. They laid me down and opened my belly. They removed something out and took it away. They then returned it as it was." We took him back home.

His father said: "Haleemah, I fear that my son has been touched by (the Jinn). So, let us take him back to his family before what we fear can appear."

Haleemah continued:

"So we took him to his mother. When she saw us, she exclaimed, `What brought you back, foster parents?! You had been taking an excellent care of him!' We said: `By Allah, nothing has happened. It is only that Allah has helped us pay our debts and we fear that some harm or unforeseen things might happen to him. That is why we brought him back.'

But his mother did not believe us. She insisted that we tell her the truth and when we told her what had happened, she said: `So you fear that he might be touched by satan?! No, by Allah! Satan will never be able to find his way to him. By Allah, there is something great about this son of mine. Shall I tell you something about him?' We said: `Yes.' She said: `When I was

pregnant with him, I never felt carrying anything that was lighter than him. I saw it in my dream that a light came out of me that illuminated the palaces of Syria. And when I gave birth to him, his delivery was different from that of other babies; he came out, supporting himself with both hands and raising his head up to the heaven. So, leave him alone."'Thus did Lady Haleemah part with her great nursling.

The Messenger of Allah, sallallaahu `alayhi wa sallam, later in his life, talked about this unique childhood in which he extraordinarily understood things, pictures and names while he was at the dwellings of Banu Sa`d. A number of his Companions, may Allah be pleased with them, narrated the events of this childhood.

At the end of the Battle of Hunayn, when the Messenger of Allah, sallallaahu `alayhi wa sallam, got properties and captives from Hawaazin as spoils of war, a delegation from Hawaazin, who had already embraced Islam came to him at a place called Ji`raanah. They said: "Messenger of Allah, sallallaahu `alayhi wa sallam, we are a tribal people who had been touched with an affliction that is not unknown to you. Please grant us favor, Allah will grant you favor."

There was among the captives, his foster sister, Shaymaa'. So she came, begging him to show compassion. She reminded him of how he bite her on her back (while he was still a nursling at the dwellings of Banu Sa`d). When the Messenger of Allah, sallallaahu `alayhi wa sallam, heard this, he laid down his garment for her and made her sit down beside him.

The spokesman of the delegation, Zuhayr ibn Sard then stood up and said: "Messenger of Allah, sallallaahu `alayhi wa sallam, your aunts and foster mothers who took care of you are among the captives that are inside the enclosures. If we had nursed Ibn Abu Shammar or Nu`maan ibn Munthir and then

what happened to us from your part had happened to us from theirs, we would definitely hope in their reciprocal kindness and sympathy. And you are the best of those nursed by any foster mother." He then recited a poetic passage in which he implored the Prophet, sallallaahu alayhi wa sallam, to do favor to his foster people.

The Messenger of Allah, sallallaahu `alayhi wa sallam, then said: "*As for that which is for me and the children of `Abdul-Muttalib, it is all for Allah and for you.*"

The Ansaar (the Helpers) then said: "Whatever belongs to us is for Allah and His Messenger!"

That day was, indeed, a day of reciprocal kindness; and the stand took on that day was a stand that represented greatness and excellent moral quality!!!

Muhammad, sallallaahu `alayhi wa sallam, went back to the warmness of his mother's bosom and unto the compassionate care of his grandfather, `Abdul-Muttalib. He had then become a young boy in whose noble face lights were illuminating, whose appearance brought splendor, whose heart was filled with signs of guidance and transparence and whose tongue was characterized with tenderness and sweetness. For, he was being nurtured by Allah, The Exalted.

Aaminah would hug and embrace her beloved son. She would feel a unique warmness that she used to have while she was pregnant with him; and she would perceive this extraordinary and indescribable warmness all over her body.

His grandfather, `Abdul-Muttalib — the chief of Quraysh — could not bear Muhammad's, sallallaahu `alayhi wa sallam, absence, and he would never be tired of looking at him. He would visit him at Aaminah's apartment every morning and evening, and at all times. He would ask her, "How is my son

Muhammad, sallallaahu `alayhi wa sallam?" And he would hold him and fondly hug him. He would see in Muhammad, sallallaahu `alayhi wa sallam, the picture of his son `Abdullaah who died while he was still a bridegroom and whose death brought him unparalleled sorrow. He would see in his grandson amazing characteristics that increased him in compassion and love for him.

When Muhammad, sallallaahu `alayhi wa sallam, reached the age of six, his mother sought permission from `Abdul-Muttalib to go to Yathrib with her son in order to visit the grave of her beloved husband `Abdullaah and to spend some time with his maternal uncles, Banu Najjaar. He gave her permission to go and advised her to take care of herself and her son.

Aaminah set out with her son, Muhammad, sallallaahu `alayhi wa sallam, and in the company of her maid-servant called Barakah, who served her and took care of her son. Muhammad, sallallaahu `alayhi wa sallam, loved Barakah and regarded her as a member of his household and family.

Aaminah felt a great pain and sorrow when she stood beside the grave of her beloved husband, shedding hot tears with her son, Muhammad, sallallaahu `alayhi wa sallam, on her side on whose noble cheeks drops of tears that looked like pearls were rolling down — out of compassion for his sorrowful mother and in sadness for death of a father he never saw.

It appeared that the fever of Yathrib had affected Aaminah before she left the city. But she did not know of this until she was on her way back to Makkah. Her condition worsened, and while at a village called Abwaa', she succumbed to her illness and breathed her last.

Muhammad, sallallaahu `alayhi wa sallam, wept bitterly and the Angels of the heaven also wept in sympathy with him.[4] They cried for him because of his losing of both his parents while he

was in so young an age. His orphanhood was, no doubt, the most painful one!

The page of his mother, Aaminah bint Wahb was then closed!! The young boy, Muhammad, sallallaahu `alayhi wa sallam, was then grabbed and taken back to Makkah by that young woman, Barakah, who was a freed slave of his parents.

Barakah [Umm Ayman]

And

Faatimah bint Asad

Muhammad, sallallaahu `alayhi wa sallam, said: "Umm Ayman is my second mother."

Barakah came back to Makkah with Muhammad, sallallaahu `alayhi wa sallam, to his grandfather `Abdul-Muttalib. It was there that she showed all the love and affection she had to Muhammad, sallallaahu `alayhi wa sallam. And any child in Muhammad's, sallallaahu `alayhi wa sallam, age then, no matter how intelligent and self-dependent he may be, would still need someone to care of him.

`Abdul-Muttalib, as it was known of him that he extremely loved Muhammad, sallallaahu `alayhi wa sallam, was very keen in his care for him, especially since he had heard many sayings and news and signs from here and there about the importance and greatness of the future of Muhammad's, sallallaahu `alayhi wa sallam, life.

A group of men from Bani Mudlij tribe once told `Abdul-Muttalib, "Take care of him, for we have not seen a foot that resembles the feet that are at *Maqaam* (Ibraaheem) more than his."

4 This is according to some narrations.

`Abdul-Muttalib looked at his son Abu Taalib and told him, "Listen to what these people are saying." It was there and then that `Abdul-Muttalib entrusted the care of Muhammad, sallallaahu `alayhi wa sallam, to Abu Taalib, after his death.

Muhammad, sallallaahu `alayhi wa sallam, was in a pre-adolescent age. He would come to his grandfather, `Abdul-Muttalib in his court at the Ka`bah under whose shade they used to lay a carpet for him. His sons would sit around the carpet until he came out to them. And none of them would sit on this carpet as a sign of respect for him.

But Muhammad, sallallaahu `alayhi wa sallam, would come and sit on the carpet and his uncles would prevent him from doing so. `Abdul-Muttalib would then tell them, "Leave my son alone. By Allah, he is going to be a greatly important person." He would then make him sit down beside him on the carpet, and he would pat him on the back and would be pleased with whatever he did.

Never did `Abdul-Muttalib eat any food without saying, "Bring my son to me." And he would be brought to him.

During the years in which `Abdul-Muttalib took care of this great orphan, he did not leave his domestic affairs or matters of his childhood unattended. He would command his nurse, Barakah to be cautious with and treat Muhammad, sallallaahu `alayhi wa sallam, with utmost kindness and gentleness. He told her once, "Barakah, Be mindful of my son, for I had seen him with children near the lotus tree. The people of the Scripture are saying that my son is the Prophet of this generation."

Perhaps Barakah understood what that meant or, to say it in a better way, had witnessed that with her own eyes, heard it with her ears and understood it with her heart.

She had a narration regarding this. She said: "Two men from the Jews of Madeenah came to me one day and they told me, `Bring

out for us Ahmad[5] so that we can see him.' They then looked at him and scrutinized him. One of them told his companion, `This is the Prophet of this Ummah and that is the place of his migration (referring to Madeenah). There will be a lot of killings and captive-

[5]**This is one of the names of the Prophet, sallallaahu alayhi wa sallam.**

taking there'."

Barakah added, "When Aaminah heard of that she was scared and took him away. She later died at Abwaa` while on her way back to Makkah.

Faatimah bint Asad

Barakah took Muhammad, sallallaahu `alayhi wa sallam, to the house of his uncle, Abu Taalib who was entrusted with his care. It is here that a fourth mother entered the life of Muhammad, sallallaahu `alayhi wa sallam. This mother was Faatimah bint Asad ibn Haashim ibn `Abd Manaaf. She was the mother of `Ali ibn Abu Taalib and his siblings.

Muhammad, sallallaahu `alayhi wa sallam, was then an eight-year-old boy. He was still in need of a warm bosom in which he could seek shelter, an affectionate breast in which he could express his pains and hopes and a compassionate and a loving hand that could assist him in meeting his needs.

Faatimah bint Asad was a good mother to him. She never differentiated between Muhammad, sallallaahu `alayhi wa sallam, and her own children and she would shower on him of her good nature, pleasant motherhood and noble breed.

She continuously played motherhood to him until he became a youth and he could stand on his own. He then married Khadeejah.

Muhammad, sallallaahu `alayhi wa sallam, was however the embodiment of gratefulness and dutifulness. He buried her in his own garment when she died, and he had this to say about her, "No one took care of me after Abu Taalib, better than her."

Here — again — Muhammad, sallallaahu `alayhi wa sallam, enjoyed the motherly care of Barakah and Faatimah bint Asad at almost the same time as his uncle Abu Taalib also showed him great love and affection. All this compensated him for the pain of orphanhood he suffered, and served as an excellent consolation for him. Allah Says (what means): {***Did He not find you [O' Muhammad] an orphan and gave you a refuge?***}[(Quran 93: 6]

The most preponderant of the historical narrations is that Faatimah bint Asad embraced Islam and migrated. She died in Madeenah during the lifetime of the Messenger of Allah, sallallaahu `alayhi wa sallam, after a ripe old age.

As for Barakah, she remained with Muhammad, sallallaahu `alayhi wa sallam, as a shade over him, never leaving him or keeping far from him even while he was in the house of Abu Taalib.

When the Messenger of Allah, sallallaahu `alayhi wa sallam, married Khadeejah, he set her free. She then married `Ubayd ibn Zayd for whom she bore a son whose name was Ayman. She was blessed with a long life and she became one of the earliest Muslims when the light of Prophethood emerged. Umm Ayman deserved being one of the first individuals to embrace Islam, for she used to feel and hear news and prophesies about the advent of Muhammad, sallallaahu `alayhi wa sallam, as a Prophet and a Messenger, and as a bringer of glad tiding and a warner.

When it was time for migration, she migrated. Circumstances of her migration were really one of the signs of her deep faith. Ibn Sa`d recorded in his book Tabaqaat:

"When Umm Ayman migrated, she spent the evening at an-Nasr that lies before Ar-Rawhaa'.[6] She was thirsty and she had no water. Since she was fasting, and had been weakened by thirst, a container of water with a white rope was sent down to her from the sky. She said: `And I took it and drank it until I was satisfied. I never felt any thirst after that. I had exposed myself to thirst through fasting in hot days but I did not feel thirsty.'"

In Madeenah, Umm Ayman would be kind to the Prophet, sallallaahu alayhi wa sallam, and attend to him. Sufiyaan ibn `Uyaynah narrated that Umm Ayman would be kind to the Messenger of Allah, sallallaahu `alayhi wa sallam, whenever he visited her inquiring about her conditions and remembering her motherly care for him, and her compassion. The Prophet, sallallaahu alayhi wa sallam, would sometimes pass siesta at her house, showing kindness and cheerfulness to her. She also would present him with food and drink that he loved and she would move up and down in front of him in the peak of happiness.

6. An-Nasr and Ar-Rawhaa' are names of two places on the way to Madeenah from Makkah.

Her house was one of the few houses in which the Prophet, sallallaahu alayhi wa sallam, would seek succour and rest. Her friends among the female Companions always found blessings when he visited Umm Ayman as they were always happy by his giving them preference over others.

When her husband Abu Ayman died, she found some consolation in the fruit of this marriage which was her son Ayman. But she found greater consolation with Muhammad, sallallaahu `alayhi wa sallam, whose company she had been keeping since he was born and for whom she was a mother after the death of his mother Aaminah.

Muhammad, sallallaahu `alayhi wa sallam, would look at Umm Ayman with the eye of Prophethood that penetrates all

screens, infiltrates all depths and sees what ordinary eyes could not see.

The Messenger of Allah, sallallaahu `alayhi wa sallam, said one day in Makkah, in the presence of some of his Companions before migration, "Whoever wishes to marry a woman among the women of Paradise should marry Umm Ayman."

This is a noble statement that carries many great meanings. If we tried to understand the depths of this statement and its meaning, our under-standing and our pens could not comprehend or encompass that.

How can someone who wishes to marry a woman among the people of Paradise not himself be one of the people of Paradise?!!

Zayd ibn Haarithah, may Allah be pleased with him, was one of those who heard this noble statement. As he was the first freed bondsman that accepted Islam, he was also the first to respond to this great prophetic call, hoping to enter Paradise and in faithful response to the call of Allah and His Messenger, sallallaahu `alayhi wa sallam.

Zayd married Barakah, Umm Ayman and she bore him Usaamah ibn Zayd, who was popularly known as the dearest son of the dearest. The Prophet, sallallaahu alayhi wa sallam, would give no one a preference over him in affection and would bring no one closer to him more than Usaamah.

Barakah (which means blessing), as an ordinary meaning, perfectly corresponded with the situation of Barakah, Umm Ayman. This is because; the situation of some people greatly suits the meaning of the names they bear.

However, there are others, the meanings of whose names are as far from their realities as the earth is far from the heaven and as the East is far from the West. The meanings of the names of some people are starkly different from their realities as the

darkness is different from light. Many are the people named Sa`eed (meaning prosperous) that have never tasted prosperity and have even had their names written among the miserable. Many are the persons named Ameen (meaning the trustworthy) whose deviation had plunged them into the abyss of treachery that is evil a place of return. Many are the persons named Khaleel (meaning the intimate friend) in whom you will find no meaning of friendship.

The Messenger of Allah, sallallaahu `alayhi wa sallam, said the truth. He was in fact, the truthful and the trustworthy who never spoke out of desire. He said that Zayd would be the first of the martyrs in the Battle of Mu'tah, and it came to pass as he had said. He and his wife will be in the highest Firdaws, in a seat of honour near a Sovereign, Perfect in ability.

Umm Ayman, may Allah be pleased with her, had another excellence. It is her son, Ayman whom she brought up upon Islam and faith and whom she nurtured with her known high motherliness and sublime manners.

This Ayman was martyred during the Battle of Khaybar. And his mother bore that with patience, hoping to get reward from Allah and feeling honoured by the Prophet's, sallallaahu `alayhi wa sallam, consolation for her.

Yes, she had another excellence. She never agitated or got annoyed when the Messenger of Allah, sallallaahu `alayhi wa sallam, chose her husband, Zayd ibn Haarithah as the husband for his cousin Zaynab bint Jahsh. By that, the Prophet, sallallaahu alayhi wa sallam, smashed the idolatry norms of the time of ignorance when distinction was made among people on the basis of lineage and family status. He thereby raised the banner of faith, Islam and piety and obeying the commandment of Allah Says (what means):

{... ***Verily, the most honorable of you with Allah is that [believer] who is most pious*** ...}[Quran 49: 13]

Umm Ayman, may Allah be pleased with her, showed contentedness with the decision of Allaah's Messenger, sallallaahu `alayhi wa sallam, and kept quiet. She was satisfied with the Prophet's, sallallaahu `alayhi wa sallam, choice and the reason behind that choice. She therefore, rightly deserved to be one of the leaders of *Eemaan* who are at the forefront of those who love Allah and His Messenger, sallallaahu `alayhi wa sallam. Allah Says (what means):

{***Say [O' Muhammad to mankind], `If you [really] love Allah then follow me [i.e. accept Islamic Monotheism, follow the Quran and the Sunnah], Allah will love you...***} [Quran 3: 31]

Umm Ayman, may Allah be pleased with her, wept in the final days of her life twice. And her crying on those two occasions was much.

The first occasion was when the Prophet, sallallaahu alayhi wa sallam, died. This is natural, for there is no believer who would not shed tears and be stricken with sorrow and pain for the death of the Prophet, sallallaahu alayhi wa sallam. But Umm Ayman, may Allah be pleased with her, gave us the most wonderful example of deep faith.

Abu Bakr As-Siddeeq and `Umar, may Allah be pleased with them, visited her to console her, and to show regard for the place she occupied in the heart of the Messenger of Allah, sallallaahu `alayhi wa sallam.

Abu Bakr as-Siddeeq, may Allah be pleased with him, told `Umar, may Allah be pleased with him: "Let us go and visit Umm Ayman, may Allah be pleased with her, as the Messenger of Allah, sallallaahu `alayhi wa sallam, used to do." When they

entered her house she started crying and they asked her: "Why are you crying? What is with Allah is better for His Messenger, sallallaahu `alayhi wa sallam."

Guess the answer this truthful and sincere believer who had been given the glad tiding of Paradise gave them?

She said: "I am crying because the revelation from the heaven has stopped."

By this statement of hers, she drove them into tears and she started crying again and they cried along with her.

The truth must be told. Umm Ayman, may Allah be pleased with her, had risen above all sentiments and feelings and above the materialism of this earth unto the horizons of the heavens and unto the highest places of Paradise.

The second occasion on which she cried was when `Umar, may Allah be pleased with him, was martyred while he was standing in prayer. Her crying that day attracted attention. When she was asked about that she said: "Today; Islam has been weakened."

She said this because she knew through her insight and penetrating faith that `Umar, may Allah be pleased with him, was a unique man in whose tongue and heart Allah has put the truth, as mentioned by the truthful and the trustworthy Prophet, sallallaahu alayhi wa sallam. Yes, `Umar, may Allah be pleased with him, bore faith in his heart and the sword of truth in his hand. He bore in his mind beams of certainty.

Umm Ayman, may Allah be pleased with her, lived a long life that spanned decades. The body could then no longer bear the vicissitudes of time. The time came for Umm Ayman to join her loved ones, Muhammad, sallallaahu `alayhi wa sallam, and his companions. Death came to her with glad tiding and her soul departed from this world to its Lord. May Allah be pleased with

her and please her. May He give her honourable entertainment and abode. May He make us join her company of the righteous among the servants of Allah.

The Prophet's, sallallaahu `alayhi wa sallam, Wives [Mothers of the Faithful]

Khadeejah bint Khuwaylid

Sawdah bint Zam`ah

`Aa'ishah bint Abu Bakr

Maymoonah

Hafsah bint `Umar

Zaynab bint Khuzaymah

Safiyah bint Huyay

Zaynab bint Jahsh Al-Asadiyah

Umm Habeebah [Ramlah bint Abu Sufiyaan]

Umm Salamah

Maariyah, the Egyptian

Juwayriyah bint Al-Haarith

Khadeejah bint Khuwaylid, may Allah be pleased with her

The Messenger of Allah, sallallaahu `alayhi wa sallam, told her:

"Khadeejah, here is (angel) Gabriel. He commanded me to say *Salaam* to you and to give you the glad of tiding of a home of pearl in Paradise in which there will be no toil or hardship." She replied: "Allah is the Giver of *Salaam* (peace). Peace be upon Gabriel and peace and mercy of Allah be upon you."

Khadeejah has had a previous marriage before she married the Messenger of Allah, sallallaahu `alayhi wa sallam.

But now, she was free, conducting the affairs of her life and shouldering her huge responsibilities all by herself. She was a wealthy woman who had wide commercial holdings. This is in addition to her being beautiful, very famous and pure-mannered, a quality that won her the accolade: `The pure woman'.

All these qualities and qualifications made her attractive to many Qurayshi men who wished to marry her.

But it seemed that her first marriage experience made her refuse to agree to any of the proposals. Her preoccupation with her business and other obligations might also have been another reason for her refusal of these proposals. She remained unmarried until she got older and approached the age of forty.

The popularity of the name of the Trustworthy (Muhammad, sallallaahu `alayhi wa sallam) who was a model of good conduct reached her. What she heard from her servant, Maysarah regarding Muhammad's, sallallaahu `alayhi wa sallam, excellent manners in buying and selling and how he made big profits when he accompanied them on their last business trip to Syria created in her a great interest in him. This led her to send someone to him to indirectly express her interest in marrying him.

The marriage took place between her and Muhammad, sallallaahu `alayhi wa sallam, and both were delighted because of the same conducts they shared and their hearts also shared the same feeling.

In the course of the years in which they lived together as husband and wife, the marriage was blessed with pleasant children. The first of them was Al-Qaasim, with whose he formed his famous acronym. They were then blessed with `Abdullaah, At-Tayyib, who was otherwise known as At-Taahir. But for some Divine Wisdom all of them died in their infancy. And that was before he was commissioned as a Prophet.

After he was commissioned as a Prophet, he was blessed with girls successively in the following order: Zaynab, Ruqayyah, Umm Kulthoom and Faatimah, may Allah be pleased with them.

The greatness of Khadeejah, may Allah be pleased with her, vividly showed in its best and perfect form at the time her husband was commissioned as a Prophet and after that until she died amid the tears of her daughters and the sorrow of their

great father and the noble Messenger over his companion, the life partner and the solid support.

The Messenger of Allah, sallallaahu `alayhi wa sallam, was made to love seclusion and staying away from people and their materialistic world for the purpose of reflection and meditation over the sovereignty (of the heavens and the earth). This seclusion led to the elevation of his soul and the purity of his feeling. He became prepared to receive the Great News and the huge responsibility.

The Prophet, sallallaahu alayhi wa sallam, used to visit the cave of Hiraa' on the Mountain of Mercy (Jabal Ar-Rahmah).[7] He would take with him his food and drink that his wife, Khadeejah, may Allah be pleased with her, had prepared for him. He would spend some days and nights there, particularly during the month of Ramadhaan, in seclusion.

The Prophet, sallallaahu alayhi wa sallam, returned home one day, after the revelation has been sent down to him for the first time. He returned home to convey the following divine words to Khadeejah, may Allah be pleased with her:

{***Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood]. Read! And your Lord is the Most Generous. Who has taught [the writing] by the pen. He has***

7 Jabal ar-Rahmah is on the right side when one is going to `Arafah.

taught man that which he knew not.}[Quran 96: 1-5]

It is here that the first signs of her greatness manifested.

Yes! She unhesitantly believed in him and accepted Islam immediately. This is the consensus of the historians and writers of the life history of the Prophet, sallallaahu alayhi wa sallam.

There is however a question:

"Was her acceptance of Islam and her faith done just to follow her husband so that their relationship could continue or was it done for noble and sublime reasons that transcended this materialistic and sentimental meaning?"

The Messenger of Allah, sallallaahu `alayhi wa sallam, returned home to his wife, Khadeejah, may Allah be pleased with her, while his heart was trembling and saying: "Cover me, cover me." She covered him until he was no more terrified.[8] He told Khadeejah, may Allah be pleased with her, after having informed her of his experience in the cave of Hiraa', "I fear that something might happen to me."

But his wife's response to this expression of fright was, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, serve your guests generously, help the poor and the destitute and assist the deserving calamity-afflicted ones."

This statement is undoubtedly a sign of awareness, wisdom, maturity and a deep understanding of the situation. It is also an expression of support.

`Aa'ishah, may Allah be pleased with her, narrated that the Messenger of Allah, sallallaahu `alayhi wa sallam, was sitting down with Khadeejah, may Allah be pleased with her. He then saw a person between the heaven and the earth and he told Khadeejah, may Allah be pleased with her, of what he saw. She asked him to move closer. When he moved closer she asked her if he still saw the person and he answered in the affirmative. She then told him to put his head under her garment and asked him if he still saw him. He answered in the negative. She then told him: "Relax, this is an angel, had he been a devil he would not have been

8 See: as-Seerah An-Nabawiyah, by Ibn Hishaam.

ashamed (of looking at you while you are under the cover of a woman's garment)."

With decisive word and action did Khadeejah, may Allah be pleased with her, calmed the Prophet, sallallaahu alayhi wa sallam, and strengthened him. The great love she had for him transformed into what is greater: belief in Allah and His Messenger, sallallaahu `alayhi wa sallam.

One day, the Prophet, sallallaahu alayhi wa sallam, returned home after Jibreel had taught him how to pray. He informed her of this and she said: "Just teach me how he taught you." And he taught her. She then performed ablution as he did and she prayed along with him, and then said: "I testify that you are really the Messenger of Allah, sallallaahu `alayhi wa sallam."

Ibn Hajar said in his book, Al-Isaabah: "*This is the most correct narration I came about concerning her Islam*."[9]

Ibn Ishaaq said: "Khadeejah, may Allah be pleased with her, was the first person to believe in Allah and His Messenger and believe in all that he brought. Allah comforted His Messenger by that. The Prophet, sallallaahu alayhi wa sallam, never heard any unpleasant thing from her whenever she talked to him.

And the journey continued...

The ship of faith continued weathering the storms and waves of the age of ignorance and its darkness, while its great captain Muhammad, sallallaahu `alayhi wa sallam, was directing the passengers with wisdom, patience and reliance on Allah. Whenever he sensed tiredness in himself or sensed an aggression in the violent winds he turned his eyes to the heaven and then sought support from his companion and life partner. And what he got was a compassionate smile and a truthful,

assuring and reinforcing word. He then became strengthened in his mission to carry out the command of Allah and His order.

This great aspect of Khadeejah, may Allah be pleased with her, was adequately rewarded by the Lord of Majesty. Angel Gabriel O was sent to the Messenger of Allah () to give him a good tiding of a home of pearls in Paradise, where there would be no hardship or tiredness.

9 See Al-Isaabah, vol. 4 p. 274.

Here is another aspect of greatness in the life of Khadeejah, may Allah be pleased with him.

She had invested all her wealth in the cause of Allah. She generously and unlimitedly spent without making any mention of what she had spent, especially during the years of sanction in the alleys of Abu Taalib.

She spared the Messenger of Allah, sallallaahu `alayhi wa sallam, the trouble of labour. All his occupation was calling unto the way of Allah. Allah reminded him of this favour when He Says (what means): {***And He found you poor and made you rich [self-sufficient with self-contentment]?***}[Quran 93: 8]

She also showed kindness to the weak and poor Muslims. She was very generous to them and was really and deservedly entitled to be called `Mother of the faithful'. She was the first mother of the faithful in every sense.

She enjoyed so an envious status that `Aa'ishah, may Allah be pleased with her, was strongly jealous of her because the Messenger of Allah, sallallaahu `alayhi wa sallam, frequently spoke of her and nostalgically remembered her days with him and missed her.

`Aa`ishah, may Allah be pleased with her, said: "The Messenger of Allah, sallallaahu `alayhi wa sallam, rarely went

out of the house without mentioning Khadeejah, may Allah be pleased with her, and praising her. One day, he spoke of her and I grew very jealous and I told him, `Was she not an old lady whom Allah has replaced for you with a better woman?' He got angry and said: `No, by Allah! Allah did not replace her with any better woman. For, she believed in me when people disbelieved, she consoled me with her wealth when people denied me their money and Allah blessed me with children from her while I was denied children by other women.' `Aa'ishah, may Allah be pleased with her, then said: ‘And I said in my mind, ‘Never shall I speak unfavourably of her again'."’

Khadeejah, may Allah be pleased with her, came out of the alleys of Abu Taalib physically weakened. She became sick and her beloved husband and daughters cared for her, consoled her and alleviated her suffering to the best of their ability. But as Allah would have it, no remedy or cure was able to heal her, and she finally surrendered her soul and left for the Highest Company.

Her death was one of the saddest experiences of the Messenger of Allah, sallallaahu `alayhi wa sallam.

Khawlah bint Hakeem asked the Prophet, sallallaahu alayhi wa sallam, "Messenger of Allah! It seems you have been afflicted by want since the death of Khadeejah." The Prophet, sallallaahu alayhi wa sallam, replied, "Yes, she was the mother of the household and the caretaker for the family."

The saying of the Prophet, sallallaahu alayhi wa sallam, was the result of the inevitable gap her death created in the household, in the real sense of the word. This is because; seeing the daughters would remind of the absent mother, and the atmosphere of sorrow and distress would remind of the big heart that was flourishing with love and faith.

Sawdah and `Aa`ishah, may Allah be pleased with them

Sawdah and `Aa'ishah, may Allah be pleased with them, entered the life of the Prophet's, sallallaahu `alayhi wa sallam, household after the death of Khadeejah, may Allah be pleased with her.

There is something that we would like to call the attention of the reader to here: The Messenger of Allah, sallallaahu `alayhi wa sallam, never had another wife for almost two decades in which he was married to Khadeejah, may Allah be pleased with her, neither before he was commissioned as a Prophet, sallallaahu alayhi wa sallam, nor after that. But when he died, he left behind ten wives who are mothers of the faithful.

Before talking about Sawdah and `Aa'ishah, may Allah be pleased with them, attention needs to be paid to Khawlah bint Hakeem, the woman whose deep faith and strong love for the Messenger of Allah, sallallaahu `alayhi wa sallam, spurred her into interfering in the Prophet's, sallallaahu `alayhi wa sallam, private family affairs, and who played an excellent role in this regard.

Khawlah was the wife of `Uthmaan ibn Math`oon. And both of them were among the first persons who embraced the call of Islam and whom Islam embraced. They lived for this call and it lived by them. Islam moved in their limbs and veins like blood. Even their hearts pulsed for the love of this heavenly religion.

It was Khawlah who saw signs of deep sorrow in the lineaments of the Prophet's, sallallaahu `alayhi wa sallam, noble face, just like other female companions. But she was the bravest of them all and the most daring to ask the Messenger of Allah, sallallaahu `alayhi wa sallam. She said: "Messenger of Allah, it seems you have been afflicted by want since the death of Khadeejah, may Allah be pleased with her.” The Prophet, sallallaahu alayhi wa sallam, replied, “Yes, she was the mother of the household and the care-taker for the family.”

Khawlah, the experienced lady, out of love and compassion, observed the need of the Prophet's, sallallaahu `alayhi wa sallam, noble household to someone who could fill the gap created by the death of Khadeejah, may Allah be pleased with her.

Khawlah employed her maturity, farsightedness and deep faith to peruse the psychological, social and momentary conditions of the Prophet, sallallaahu alayhi wa sallam.

After sufficient study and reflection, she suggested marriage to the Messenger of Allah, sallallaahu `alayhi wa sallam, telling him: "If you like, you can marry a matron and if you like you can marry a virgin, O' Messenger of Allah,

sallallaahu `alayhi wa sallam." So he asked her of the matron and the virgin and she replied that the matron was Sawdah bint Zam`ah and the virgin was `Aa`ishah daughter of Abu Bakr, who was the Prophet's, sallallaahu `alayhi wa sallam, most beloved of all men.

Perhaps, Khawlah suggested Sawdah who was a matron and experienced woman so that she could take care of the Prophet's, sallallaahu `alayhi wa sallam, family and cater for his household, and suggested `Aa`ishah, may Allah be pleased with her, who was a virgin and a young woman so his broken heart could be mended and serve as a way of strengthening the relationship between the Prophet, sallallaahu alayhi wa sallam, and Abu Bakr, may Allah be pleased with him.

The Messenger of Allah, sallallaahu `alayhi wa sallam, then told Khawlah, "Mention me to them." So Khawlah commenced her efforts and the efforts were successful in both proposals.

The Messenger of Allah, sallallaahu `alayhi wa sallam, married Sawdah, may Allah be pleased with her, and consummated the marriage, but `Aa`ishah, may Allah be pleased with her, was engaged to him because she was then too young for consummation of marriage. Thus did Sawdah, may Allah be pleased with her, enter the household of the Prophet, sallallaahu alayhi wa sallam, as one of the mothers of the faithful.

Sawdah, may Allah be pleased with her, was a widow. She started taking care of Umm Kulthoom and Faatimah and managing the affairs of the Prophet's, sallallaahu `alayhi wa sallam, household. She was very dark in complexion, slow and fat. But she had a clean heart and was one of the truthful believers. In spite of her being slow and fat, she was amiable and humorous, dispelling the Prophet's, sallallaahu `alayhi wa sallam, worries with her humours, just like an essential and effective timely remedy.

It was reported that one day she saw on the face of the Prophet, sallallaahu alayhi wa sallam, paleness and distress and she told him jokingly, "O' Messenger of Allah! I prayed behind you yesterday and you prolonged the prostration so long that I felt like having nose-bleeding."

The Prophet, sallallaahu alayhi wa sallam, then lunched into a laughter that his molars were visible and his gloomy look disappeared.

This is how Sawdah, may Allah be pleased with her, spent her days and years, recognizing the limits of her status in this great household and striving covetously to be a mother of the faithful. This is the greatest position that she sought in her worldly life and she sought nothing beside that, especially since the Prophet's, sallallaahu `alayhi wa sallam, days and nights were shared among a number of women who were his noble wives.

When Sawdah, may Allah be pleased with her, started feeling that she was becoming a liability, she voluntarily gave up the day and night which the Prophet, sallallaahu alayhi wa sallam, apportioned her to `Aa`ishah, may Allah be pleased with her.

There are reasons for choosing `Aa`ishah, may Allah be pleased with her. She was her mate from the beginning and she was the most beloved of the Prophet's, sallallaahu `alayhi wa sallam, wives.

Sawdah, may Allah be pleased with her, was a pious worshipper and a generous giver of charity, as `Aa`ishah, may Allah be pleased with her, has described her. She was blessed with longevity that she lived into the caliphate of `Umar ibn Al-Khattaab, may Allah be pleased with him, when she died and joined the High Companionship.

Sawdah, may Allah be pleased with her, left a clean mark within the period in which she lived in the household of the Prophet, sallallaahu alayhi wa sallam, that spanned thirteen years. She concluded that with the remaining years of her life in piety and worship.

Let us now go back to `Aa`ishah, may Allah be pleased with him.

Here, her personality is interwoven with that of her mother, Umm Roomaan. Umm Roomaan played a role in the life of the Prophet, sallallaahu alayhi wa sallam, who is the husband of her daughter and the intimate friend of her husband, and what an intimate friend!

Abu Bakr As-Siddeeq, may Allah be pleased with him, had been the Prophet's, sallallaahu `alayhi wa sallam, umbrageous shade. Never did he leave him. He supported him with his money and self and he was never lacking in generosity. He was so generous that he spent — as it is famously known — in the way of Allah, all his money with which he traded, in spite of the abundance of his wealth.

His house was a place that the Messenger of Allah, sallallaahu `alayhi wa sallam, unfailingly visited every day. She would receive him with courteous manner and welcome him whenever he visited. And she would provide him with all means of comfort.

Umm Roomaan, may Allah be pleased with her, was formerly married to Al-Haarith ibn `Abdillaah Al-Azdi who brought her from Sarah to Makkah. Her former husband entered into alliance with Abu Bakr, may Allah be pleased with him, but he died soon thereafter. So Abu Bakr, may Allah be pleased with him, married her as a sign of respect for the alliance, neighbourliness and friendship that were between him and her former husband.[10] She had two children by him who are `Abdur-Rahmaan and `Aa`ishah, may Allah be pleased with them. Abu

Bakr, may Allah be pleased with him, had two other children from his other wife and they are `Abdullaah and Asmaa', may Allah be pleased with them.

As for her faith and her love for Allah and His Messenger, may Allah be pleased with him, that is wonderful. It is enough for her the testimony of the Prophet for her on the day of her death and burial. For he said while she was being lowered into her grave:

10. This was a popular custom among the Arabs of those days. It was done to honor the deceased be he a relative, a friend or an ally.

"Let him who wants to see a woman among the beautiful women of Paradise who have wide and lovely eyes, look at Umm Roomaan, may Allah be pleased with her." In another narration, he, sallallaahu `alayhi wa sallam, said: "Let him look at this (woman)."

Umm Roomaan, may Allah be pleased with her, was naturally endowed with qualities that qualified her to be among the wide-eyed beautiful women of Paradise. And what will tell you what these women are? They are an embodiment of purity, sincerity, modesty and honesty.

All this manifested in two stances and they are enough a proof:

One: The day marriage proposal was made to `Aa`ishah, may Allah be pleased with her, her daughter. Khawlah bint Hakeem, may Allah be pleased with her, came to Abu Bakr's, may Allah be pleased with her, house and talked to Umm Roomaan, may Allah be pleased with her, informing her of the Prophet's, sallallaahu `alayhi wa sallam, proposal to `Aa`ishah, may Allah be pleased with him. She was very happy for she realized that this anticipated marriage relationship with the Prophet, sallallaahu alayhi wa sallam, would fetch the blessings of this world and the

Hereafter. She did not register any opposition. She did not speak a word about the youthfulness of `Aa`ishah, may Allah be pleased with her, or about the wide age gap that was between her and the Messenger of Allah, sallallaahu `alayhi wa sallam, or any other matters of this world. She only said: "Talk to Abu Bakr, may Allah be pleased with him, about that."

The major reference in matters like this is the head of the family, for he might have an opinion different from hers. Expectedly, she took a very positive and encouraging stance while this matter was being presented to Abu Bakr, may Allah be pleased with him. The matter then ended as Umm Roomaan, may Allah be pleased with her, had willed and `Aa`ishah, may Allah be pleased with him, become engaged to the Messenger of Allah, sallallaahu `alayhi wa sallam, and the marriage was to be consummated after the Hijrah.

Months passed while the Messenger of Allah, sallallaahu `alayhi wa sallam, was concerned with the new situations of the Muslims in Madeenah among which were: construction of the noble Prophet's, sallallaahu `alayhi wa sallam, Mosque, making brotherhood between the immigrants and the helpers, entering into pacts and treaties with Jews of Madeenah and firmly establishing the new Muslim society upon solid foundations, in accordance with the revelations that were being revealed.

Umm Roomaan, the wife of the Truthful and the mother of the Truthful did not utter a word while she saw the Messenger of Allah, sallallaahu `alayhi wa sallam, in a state of being seriously preoccupied.

It was only on a certain day; after there had been a relative stability that Umm Roomaan, may Allah be pleased with her, opened a conversation with her husband, Abu Bakr, may Allah be pleased with him, and reminded him (of `Aa`ishah, may Allah be pleased with her, who was engaged to the Prophet, sallallaahu

alayhi wa sallam). Abu Bakr, may Allah be pleased with him, went to the Messenger of Allah, sallallaahu `alayhi wa sallam, and told him in a courteous and modest manner, "O' Messenger of Allah! Didn't you want to consummate the marriage with your wife?"

The Messenger of Allah, sallallaahu `alayhi wa sallam, smiled and said: "Surely, and upon the blessing of Allah."

Before the marriage was consumed, `Aa`ishah, may Allah be pleased with her, had been affected with the weather of Madeenah and she had, as a result, become weak and emaciated and her face had become pale. Umm Roomaan, may Allah be pleased with her, took care of her until she regained her health.

`Aa`ishah, may Allah be pleased with her, said: "My mother was treating me so that I could become plump, grooming me for the house of Allaah's Messenger, sallallaahu `alayhi wa sallam. She did not succeed in doing so until she made me eat cucumber with fresh dates, then I became plump in the best form one can be."[11]

My dear reader, this is one of the qualifications and distinctions of Umm Roomaan, may Allah be pleased with her, as a woman, mother and Muslim woman. She was aspiring for the pleasure of Allah and the love of His Messenger, sallallaahu `alayhi wa sallam.

11 Ibn Maajah.

Two: During days of the slander!!

It was really a great trial for the victim, `Aa`ishah and her parents, Abu Bakr and Umm Roomaan, may Allah be pleased with them. It was rather the generality of the Muslims that was

put in trial so that Allah might separate the evil from the good and distinguish the believers from the hypocrites.

The trial was also a violent storm that nearly destroyed everything if not for Allaah's benevolence, care and mercy.

We deem it suitable to mention the story of this trial in full as narrated by `Aa`ishah, may Allah be pleased with her, herself. She said:

"Whenever Allaah's Messenger, sallallaahu `alayhi wa sallam, intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out an expedition, and the lot came upon me. So I proceeded with Allaah's Messenger, sallallaahu `alayhi wa sallam, after Allaah's order of veiling (the women) had been revealed and thus I was carried in my Hawdaj (on a camel) and dismounted while still in it. We carried on our journey, and when Allaah's Messenger, sallallaahu `alayhi wa sallam, had finished his expedition and returned and we approached Madeenah, Allaah's Messenger, sallallaahu `alayhi wa sallam, ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my Hawdaj, but behold! A necklace of mine made of Jaz ` *Dhufaar* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my Hawdaj on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the Hawdaj while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would

miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwaan ibn Al-Mu`attil As-Sulami Adh-Dhakwani, may Allah be pleased with him, was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying, `Inna Lillaahi wa inna ilayhi raaji`oon', which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, `Inna Lillaahi wa inna ilayhi raaji`oon', till he made his she-camel kneel down whereupon he trod on its forelegs and I mounted it.

Then Safwaan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the *Ifk* (forged statement) was `Abdullaah ibn Ubay ibn Salool. After this we arrived at Madeenah and I became ill for one month while the people were spreading the forged statements of the people of the *Ifk*, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allaah's Messenger, sallallaahu `alayhi wa sallam, the same kindness as I used to receive when I fell sick. Allaah's Messenger, sallallaahu `alayhi wa sallam, would come to me, say a greeting and add, `How is that (lady)?' and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Mistah to answer the call of nature towards Al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Umm Mistah

who was the daughter of Abu Ruhm ibn `Abd Manaaf, and her mother was daughter of Sakhr ibn `Aamir who was the aunt of Abu Bakr As-Siddeeq, may Allah be pleased with him, and her son was Mistah ibn Uthatha. When we had finished our affair, Umm Mistah and I came back towards my house. Umm Mistah stumbled over her robe whereupon she said: `Let Mistah be ruined!' I said to her, `What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?' She said: `O' you there! Didn't you hear what he has said?' I said: `And what did he say?' She then told me the statement of the people of the *Ifk* (forged statement) which added to my ailment. When I returned home, Allaah's Messenger, sallallaahu `alayhi wa sallam, came to me, and after greeting, he said: `How is that (lady)?' I said: `Will you allow me to go to my parents?' At that time I intended to be sure of the news through them. Allaah's Messenger, sallallaahu `alayhi wa sallam, allowed me and I went to my parents and asked my mother: `O' my mother! What are the people talking about?' My mother said: `O' my daughter! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her.' I said: `Subhaanallaah! Did the people really talk about that?'"

Here, dear reader, we would like to pause a little and later continue the `Aa`ishah's, may Allah be pleased with her, story.

Let us ponder over how motherly and experienced Umm Roomaan, may Allah be pleased with her, was. See how she controlled the anger and how truthful she was in her reliance on Allah in the light of her deep faith that equals high mountains in solidity and firmness.

"Take it easy...?!"

Yes, there a relief-giver for every distress, there is a supporter in the face of every injustice and there is disprover for

every false accusation. That is Allah, the True Lord, be He glorified.

`Aa`ishah, may Allah be pleased with her, continued:

"That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allaah's Messenger, sallallaahu `alayhi wa sallam, called `Ali ibn Abu Taalib and Usfimah ibn Zayd, may Allah be pleased with them, when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usaamah ibn Zayd, may Allah be pleased with him, told Allaah's Messenger, sallallaahu `alayhi wa sallam, of what he knew about the innocence of his wife and of his affection for her. He said: `O' Allaah's Messenger, sallallaahu `alayhi wa sallam! She, may Allah be pleased with her, is your wife, and we do not know anything about her except good.' But `Ali ibn Abu Taalib, may Allah be pleased with him, said: `O' Allaah's Messenger, sallallaahu `alayhi wa sallam! Allah does not impose restrictions on you; and there re plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth.' `Aa`ishah, may Allah be pleased with her, added, `So Allaah's Messenger, sallallaahu `alayhi wa sallam, called for Bareerah and said: `O' Bareerah! Did you ever see anything which might have aroused your suspicion (as regards `Aa`ishah)?' Bareerah, may Allah be pleased with her, said: `By Allah Who has sent you with the truth, I have never seen anything regarding `Aa`ishah, may Allah be pleased with her, which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it.' So Allaah's Messenger, sallallaahu `alayhi wa sallam, got up (and addressed) the people an asked for somebody who would take revenge on `Abdullaah ibn Ubay ibn As-Salool then. Allaah's Messenger, sallallaahu `alayhi wa sallam, while on the pulpit, said: `O' Muslims! Who

will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me,' Sa`d ibn Mu`aath Al-Ansaari, may Allah be pleased with him, got up and said: `O' Allaah's Messenger, sallallaahu `alayhi wa sallam! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aws, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it.' On that, Sa`d ibn `Ubadah got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa`d (ibn Mu`aath), `By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!' On that, Usayd ibn Hudayr, the cousin of Sa`d (ibn Mu`aath) got up and said to Sa`d ibn `Ubaadah, `You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!' So the two tribes of Al-Aws and Al-Khazraj got excited till they were on the point of fighting with each other while Allaah's Messenger, sallallaahu `alayhi wa sallam, was standing on the pulpit. Allaah's Messenger, sallallaahu `alayhi wa sallam, continued quietening them till they became silent whereupon he became silent too.

On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansaari woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allaah's Messenger, sallallaahu `alayhi wa sallam, came to us, greeted, and sat down. He had never sat with me since the day what was said: was said. He had stayed a month without receiving any Divine Inspiration concerning my

case. Allaah's Messenger, sallallaahu `alayhi wa sallam, recited the Tashahhud after he had sat down, and then said: `Thereafter, O' `Aa`ishah! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allaah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance.' When Allaah's Messenger, sallallaahu `alayhi wa sallam, had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, `Reply to Allaah's Messenger, sallallaahu `alayhi wa sallam, on my behalf as to what he said.' He said: `By Allah, I do not know what to say to Allaah's Messenger, sallallaahu `alayhi wa sallam.' Then I said to my mother, `Reply to Allaah's Messenger, sallallaahu `alayhi wa sallam.'

She said: `I do not know what to say to Allaah's Messenger, sallallaahu `alayhi wa sallam.' Still a young girl as I was and though I had little knowledge of Quran, I said: `By Allah, I know that you heard this story (of the *Ifk*) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah Knows that I am innocent, you will not believe me; and if I confess something, and Allah Knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: `So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought.'

Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would sent down about my affair, verses that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allaah's Messenger, sallallaahu `alayhi wa sallam, might have a vision in

which Allah would prove my innocence. By Allah, Allaah's Messenger, sallallaahu `alayhi wa sallam, had not left his seat and nobody had left the house when the Divine Inspiration came to Allaah's Messenger, sallallaahu `alayhi wa sallam. So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allaah's Messenger, sallallaahu `alayhi wa sallam, was over, and he was smiling when he was relieved, the first word he said was, "`Aa`ishah, Allah has declared your innocence.' My mother said to me, `Get up and go to him.' I said: `By Allah, I will not go to him and I will not thank anybody but Allah.' So Allah revealed; `Verily! Those who spread the Slander are a gang among you. Think it not...'

When Allah revealed this to confirm' my innocence, Abu Bakr As-Siddeeq, may Allah be pleased with him, who used to provide for Mistah ibn Uthathah because of the latter's kinship to him and his poverty, said: `By Allah, I will never provide for Mistah anything after what he has said about `Aa`ishah, may Allah be pleased with her.' So Allah Revealed:

{***And let not those among you who are blessed with graces and wealth swear not to give [any sort of help] to their kinsmen, Al-Masaakeen [the poor], and those who left their homes for Allaah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.***}[Quran 24: 22]

Abu Bakr, may Allah be pleased with him, said: `Yes, by Allah, I wish that Allah should forgive me.' So he resumed giving Mistah the aid he used to give him before and said: `By Allah, I will never withhold it from him at all."'

`Aa`ishah, may Allah be pleased with her, further said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, also asked Zaynab bint Jahsh, may Allah be pleased with her, about my case. He said: `O' Zaynab! What have you seen?' She replied, `O' Allaah's Messenger! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about `Aa`ishah).' Of all the wives of Allaah's Messenger, it was Zaynab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamnah, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander."

The saying of Umm Roomaan to her daughter `Aa`ishah, may Allah be pleased with them, attracted my attention. When the verses that explained her innocence were revealed and the house of Abu Bakr was purified, never to be touched with any harm again, Umm Roomaan, may Allah be pleased with her, told her daughter, "Get up and go to him."

This expression carried, within its letters, all signs of great love that Umm Roomaan, may Allah be pleased with her, had in her heart for the Messenger of Allah, sallallaahu `alayhi wa sallam.

It also indicated the epitome of human experience in marriage, in the sense of love, companionship and mercy, so that the family could be established upon strong and firmly-rooted pillars which no circumstances can shake and no emerging event can weaken.

This nice summation did not come from Umm Roomaan, may Allah be pleased with her, accidentally. It rather emanated from her pure origin that was refined by Islam, and from there, presented as an excellent example for the entire mankind.

Allah Says (what means):

{***And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.***} [Quran 30: 21]

The days of slander and its trial had their toll on the body of Umm Roomaan, may Allah be pleased with her, because her big heart bore all the sorrows and pains of those days. It was this heart in which the husband, the daughter and all people, irrespective of their status, had a place. The heart then became weakened and it was only months after the incidence of slander that Umm Roomaan, may Allah be pleased with her, died.

If the souls are big, bodies will toil in the way of achieving their goals.

We have no recommendation or testimony or comment for her after the recommendation of the Messenger of Allah, sallallaahu `alayhi wa sallam. He had said: "Whoever wants to see a woman among the beautiful women of Paradise who have wide and lovely eyes, should look at Umm Roomaan." May Allah be pleased with her!

We can now go back to `Aa`ishah's life journey with the Messenger of Allah, sallallaahu `alayhi wa sallam, and after that.

`Aa`ishah, may Allah be pleased with her, spent nine years in the Prophet's, sallallaahu `alayhi wa sallam, house. How those years were and what did they produce? In spite of her being among rivals — and they were never rivals except within mild limits that left no adverse effect or caused any harm — `Aa`ishah, may Allah be pleased with her, was the most beloved to the Messenger of Allah, sallallaahu `alayhi wa sallam.

Her marriage took place as an implementation of a divine revelation, for angel Gabriel showed her to the Prophet,

sallallaahu alayhi wa sallam, in a piece of silk and he told him, "This is your wife in this world and the Hereafter."

The Messenger of Allah, sallallaahu `alayhi wa sallam, told `Aa`ishah, may Allah be pleased with her, "You have been shown to me in (my) dreams on three nights. An angel was carrying you in a silken cloth and said to me, `This is your wife.' And when I uncovered it; behold, it was you. I then said: `If this dream is from Allah, He will cause it to come true.[12]

At-Tirmithi, may Allah have mercy upon him, also reported on the authority of `Aa`ishah, may Allah be pleased with her, that she said that angel Gabriel came with her picture in a green silken cloth to the Messenger of Allah, sallallaahu `alayhi wa sallam, and he told him, "This is your wife in this world and the Hereafter."

`Aa`ishah, may Allah be pleased with her, was the youngest of the Prophet's, sallallaahu `alayhi wa sallam, wives at the time of her marriage. She would enjoy the seesaw and would love to play with dolls. Hers was really an innocent childhood. She had a father, a husband and a brother and all means of love, affection and compassion. She even enjoyed a refined fun. Many a time did the Prophet, sallallaahu alayhi wa sallam, playfully call her, `O' `Aa`ish'.

A delegation would come from Abyssinia and its members would sit in the courtyard of the mosque and they would start playing with their arrows. `Aa`ishah, may Allah be pleased with her, would stand in the door of her room behind the

12 Bukhari and Muslim.

Messenger of Allah, sallallaahu `alayhi wa sallam, placing her head upon his noble shoulder so that she could watch them and amuse herself. She would stay in this position until the Prophet, sallallaahu alayhi wa sallam, would ask her: "Have you heard enough?" And she would say: "Yes."

In a Hadeeth reported by At-Tirmithi, may Allah have mercy upon him, a man spoke ill of `Aa`ishah, may Allah be pleased with her, in the presence of `Ammaar ibn Yaasir, may Allah be pleased with them. `Ammaar rebuked the man saying, "May you be put to shame and disowned! Are you speaking ill of the sweetheart of the Messenger of Allah, sallallaahu `alayhi wa sallam?!!!"

Anas ibn Maalik, may Allah be pleased with him, said: "The first love in Islam was the love that the Messenger of Allah, sallallaahu `alayhi wa sallam, had for `Aa`ishah, may Allah be pleased with her."

Bukhaari, may Allah have mercy upon him, reported on the authority of `Aa`ishah, may Allah be pleased with her, that she said: "The people used to send presents to the Prophet, sallallaahu alayhi wa sallam, on the day of my turn. My companions[13] (i.e. the other wives of the Prophet) gathered in the house of Umm Salamah, may Allah be pleased with her, and said: `O' Umm Salamah! By Allah, the people choose to send presents on the day of `Aa`ishah's turn and we too, love the good (i.e. presents etc.) as `Aa`ishah, may Allah be pleased with her, does. You should tell Allaah's Messenger, sallallaahu `alayhi wa sallam, to tell the people to send their presents to him wherever he may be, or wherever his turn may be.' Umm Salamah, may Allah be pleased with her, said that to the Prophet, sallallaahu alayhi wa sallam, and he turned away from her, and when the Prophet, sallallaahu alayhi wa sallam, returned to her (i.e. Umm Salamah), she repeated the same, and the Prophet, sallallaahu alayhi wa sallam, again turned away, and when she told him the same for the third time, the Prophet, sallallaahu alayhi wa sallam, said: `O' Umm Salamah, may Allah be pleased with her! Don't trouble me by harming `Aa`ishah, may Allah be pleased with her, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."'[14]

13 Note her excellent manners here, for she did not say `my rivals'.

14 Al-Bukhaari.

The other wives did not stop with Umm Salamah, may Allah be pleased with her; they also sent Faatimah, may Allah be pleased with her, his daughter, to him concerning the same issue.

`Aa`ishah, may Allah be pleased with her, said: "The Prophet's, sallallaahu `alayhi wa sallam, wives sent Faatimah, the Prophet's daughter to him. She asked permission to enter while he was lying down with me in my woollen blanket. He permitted her to enter and she said: `O' Messenger of Allah, your wives sent me to you demanding for fairness concerning (your treatment of) the daughter of Ibn Abu Quhaafah (meaning `Aa`ishah, daughter of Abu Bakr, may Allah be pleased with them).' And I was there (listening but) silent. The Messenger of Allah, sallallaahu `alayhi wa sallam, told her, `O' daughter, don't you love whatever I love?' She said: `Yes.' He then said: `Then you should love this (lady).'"

Dear reader, this is a human side of the Prophet's, sallallaahu `alayhi wa sallam, person. Hearts, according to the Messenger of Allah, sallallaahu `alayhi wa sallam, are between the two of the Most-Merciful Lord's Fingers. He twists them as He wills!! And the heart is named *Qalb* in Arabic because of its changing nature. The supplication that the Messenger of Allah, sallallaahu `alayhi wa sallam, used to make frequently in his prostration is:

"Allaahumma yaa Muqallibal-quloob, thabbit qalbee `al al-Eemaan." This means: "O' Allah, the One Who turns the hearts, make my heart firm upon faith."

The Messenger of Allah, sallallaahu `alayhi wa sallam, said the truth when he said: "O' Allah, this is my division in that over

which I have power. Do not blame me for that over which You have power and I have no power."

This great love was limitless. It transcended material feelings to things that are higher and more sublime: the soul, the heart and the mind. The emotional eradiation of this love reflects the picture of the distinctness in the Prophetic household and in the heart. It then preserved this distinctness in order to present it as lively and wonderful example that is full of understanding, knowledge, cognizance and honesty; and from there enrich the (Islamic) heritage with plentiful wealth of injunctions.

Al-Haakim said in his book, *Al-Mustadrak*. "One fourth of the rule of Sharee`ah was narrated on the authority of `Aa`ishah, may Allah be pleased with her."

Abu Moosaa Al-Ash`ari, may Allah be pleased with him, said: "Whenever a Hadeeth was unclear to us — we the companions of Allaah's Messenger, sallallaahu `alayhi wa sallam — and we asked `Aa`ishah, may Allah be pleased with her, about it, we always gained knowledge about that Hadeeth from her.[15]

Masrooq ibn Al-Ajda` said: "I saw the elders among the companions of Muhammad, sallallaahu `alayhi wa sallam, asking her about the law of inheritance."[16]

Az-Zuhri said: "If `Aa`ishah's knowledge is compiled and compared to the knowledge of all women, her knowledge will surely excel theirs."

He also said: "The first person to remove distress from the people and explain to them the Sunnah regarding that was `Aa`ishah, may Allah be pleased with her."

We are not here explaining in detail, the knowledge that the mother of the faithful, `Aa`ishah, may Allah be pleased with her, possessed or the high status she had attained, we are only mentioning some examples to confirm the truthfulness of the

Prophet's, sallallaahu `alayhi wa sallam, perspicacity. It was this that caused the great love he had for her.

Though, the Hadeeth reported that the Prophet, sallallaahu alayhi wa sallam, said: "Take the half (of the knowledge) of your religion from this Humayraa' (meaning `Aa'ishah)" is weak, we, nevertheless, are not in doubt that the Messenger of Allah, sallallaahu `alayhi wa sallam, used to estimate `Aa'ishah's, may Allah be pleased with her, cleverness, mental alertness, knowledge and piety.[17]

[15] ***Az-Zarkashi, Al-Ijaabah.***

[16] ***Ibid.***

[17] ***You may refer to our book, `Aa'ishah, the Teacher of Men and Generations, Maktabah Al-Quran, Cairo.***

`Aa`ishah's, may Allah be pleased with her, House

While we discuss the life of the Messenger of Allah, sallallaahu `alayhi wa sallam, through the women companions, each of whom played a distinguishing role in his life and in the course of his mission, we should not forget to discuss `Aa'ishah's, may Allah be pleased with her, room for many reasons.

First and foremost, it is the noble Prophetic room that shelters the Prophet's, sallallaahu `alayhi wa sallam, grave and his noble body. It is the only room that still exists of the rooms of the Prophet's, sallallaahu `alayhi wa sallam, wives. It was the room that the Messenger of Allah, sallallaahu `alayhi wa sallam, wished that he should be nursed while he was sick of fever. It is the room that shelters the remains of two leaders: Abu Bakr and `Umar, may Allah be pleased with them.

There is a story worthy of being told concerning burying the two leaders beside the Prophet, sallallaahu alayhi wa sallam, in `Aa'ishah's room. Her father had commanded her in his sick bed that he should be buried beside the Prophet, sallallaahu alayhi wa sallam. The command was implemented. So a grave was dug for him in her room. His head was made parallel with the shoulders of the Prophet, sallallaahu alayhi wa sallam, his grave was brought close to that of the Prophet, sallallaahu alayhi wa sallam, and water was sprinkled on it.

Also, when `Umar, may Allah be pleased with him, was stabbed by Abu Lu'lu'ah, the Zoroastrian, he sought the permission of `Aa'ishah, may Allah be pleased with her, to be allowed to be buried in her room. Indeed, I always feel a severe cold and I seriously shiver whenever I read about the stance of Ibn `Umar, may Allah be pleased with them, and his saying when `Umar's body was brought (for burial) at the door of `Aa'ishah's room, Ibn `Umar, may Allah be pleased with them, said on that memorable moment, "The slave of Allah, `Umar ibn Al-Khattaab, may Allah be pleased with them, is seeking permission to enter into the house of the mother of the faithful, `Aa'ishah, may Allah be pleased with her." So `Aa`ishah, may Allah be pleased with her, allowed him in and showed compassion.

The mother of the faithful, `Aa'ishah, may Allah be pleased with her, was increased in greatness and honour, for she used to say (before `Umar, may Allah be pleased with him, was buried there): "It is only my husband and my father that are here." But after `Umar, may Allah be pleased with him, was buried there, she said: "I do not longer enter the room but with my garment fastened because I was shy (of being in the presence) of `Umar."[18]

As we do not want to talk much about the Battle of the Camel, we are only going to say some calm and wise statement and not convulsive and agitate statement that only divides and

does not unite. We are saying a statement that is far above sectionalism and bigotries; and that transcends individuals and figures, and events and periods so that the hearts and minds can meet, and then all that can be united in the melting pot of Islam.

It is a conscious statement that illuminates the road so that we can tell the friend from the enemy, especially since we, Muslims are in a perpetual war, which is the war between truth and falsehood.

All narrations in all historical sources are unanimous that the negotiations that took place between `Ali, may Allaah be pleased with him, on one side and Talhah, Az-Zubayr and `Aa'ishah, may Allaah be pleased with them, on the other were almost successful in arriving at a truce, peace and protection of blood.

It is usual that the group that has suffered a loss would not be pleased with that. Who is that group? It was the same group with its personalities. They are those who came from Egypt revolting against `Uthmaan, may Allaah be pleased with him. `Abdullaah ibn Saba' the Jew had filled their hearts with malice and hatred. And the event of the day of Daar took place in which `Uthmaan ibn `Affaan, may Allaah be pleased with him, was martyred. That was a historical calamity that destroyed the political edifice of Islam.

At the dawn of the appointed day in which announcement of the truce and peace was to be made, the situation exploded and the *Saba'iyah*[19] started the war and the rest is now history.

Therefore, the greatest crisis selected it role, its place and its path; and the blood of the Muslims was the fuel of that crisis.

[18] ***As-Samt Ath-Thameen fee Manaaqib Ummuhaat Al-Mu'mineen***

[19] ***Followers of `Abdullaah ibn Sabaa', the Jew.***

In the month of Ramadhaan in the year 58 A.H. `Aa`ishah, may Allaah be pleased with her, had her fatal illness and she said in her will:

"Do not follow my bier with a fire nor lay a red velvet piece."

She then surrendered her soul in the night of Tuesday, 17th of Ramadhaan at the age of sixty six. She was buried on the same night after *Salaat Al-Witr* in Al-Baqee`.

Maymoonah, may Allaah be pleased with her, Mother of the Faithful

Her name was Barrah, so the Messenger of Allaah, sallallaahu `alayhi wa sallam, changed it to Maymoonah.

Maymoonah, may Allaah be pleased with her, was not the only lady who accepted Islam and whose name was Barrah and the Messenger of Allaah, sallallaahu `alayhi wa sallam, changed her name. There are many other women whom the Prophet, sallallaahu alayhi wa sallam, gave other names. An example is Zaynab bint Jahsh, another mother of the faithful. Her name was also Barrah, so the Messenger of Allaah, sallallaahu `alayhi wa sallam, changed it to Zaynab.

The Prophet, sallallaahu alayhi wa sallam, did not change the name of these women simply because of their being married to him. Rather, he did so in accordance with the principle of choosing good names that agree with Islamic teaching and Muslim faith.

Dear reader, you might be wondering that the purpose of changing the name of Abu Bakr, may Allaah be pleased with him, from `Abdul Ka`bah to `Abdullaah was clear as opposed to the

purpose of changing the name 'Barrah[20], which is derived from birr that means righteousness. No problem.

[20] The name means: the righteous.

You have predecessors in this among the companions, may Allaah be pleased with them. The answer the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave in response to this question was most eloquent as it was good-mannered. He said: "Is she praising herself?" For, how can one praise oneself while it is only Allaah Who can tell the righteous from the sinful and the pious from the corrupt and immoral?

The Messenger of Allaah, sallallaahu `alayhi wa sallam, instructed us to be good-mannered in our dealing with Allaah. He taught us to say, after praising someone because of their action or quality, "That is what we know about him — *Laa nuzakkee `alallaahi ahadan.*"

Pardon, if we've roamed away a little bit!

Let us go back to Maymoonah, may Allaah be pleased with her, the mother of the faithful.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, died less than three years after marrying her, so her narrations from him are few and limited.

Maymoonah, may Allaah be pleased with her, was extremely pious, righteous and gentle. Enough for us in this regard was `Aa`ishah's description of her. She said about Maymoonah, may Allaah be pleased with them, "She was among the most pious of us and the kindest to the kith and kin."[21]

After the death of the Prophet, sallallaahu alayhi wa sallam, she lived her life calmly and peacefully, preoccupying herself with acts of worship and performing Hajj every year.

A noteworthy example of the purity of her mind and her strong affinity to the Messenger of Allaah, sallallaahu `alayhi wa sallam, is that, in her final Hajj, which she performed in the year 51 A.H., she became very ill on her way back to Madeenah from Makkah. She died in a place called `Sarif' that is some miles from Makkah. It was this same place in which a round-shaped structure was erected for the Messenger of Allaah, sallallaahu `alayhi wa sallam, where he consummated marriage with her, after he had performed *'Umrah Al-Qadaa'*. `Abdullaah ibn `Abbaas, may Allaah be pleased with him, the great companion and who was a son

[21] **Ibn Sa`d: *At-Tabaqaat,* with an authentic chain of narrators.**

of her sister, Umm Al-Fadl prepared for burial.

Yes, she died in the very place where her wedding and its consummation with the Messenger of Allaah, sallallaahu `alayhi wa sallam, took place!! Maybe it is coincidence? But it is a noteworthy indication from which lessons can be learnt.

Hafsah, may Allaah be pleased with her, Mother of the Faithful

She is the daughter of `Umar ibn al-Khattaab, may Allaah be pleased with them.

In Arabic language, *hafs* is one of the names of the lion. The Messenger of Allaah, sallallaahu `alayhi wa sallam, would often address `Umar as Abd Hafs.

There is a story for behind her entering the household of prophethood as a wife of the Messenger of Allaah, sallallaahu `alayhi wa sallam.

She was married to a man known as Hisn ibn Hudhaafah who witnessed the Battle of Badr and then fell ill at Madeenah and died. Hafsah then became a widow.

It has been part of Arab culture, either in the age of ignorance or after the emergence of Islam, that a man makes efforts to marry off his daughter, sister or any woman in his guardianship — without any inconvenience — to someone he believed was good and suitable. This is because; her continuous stay in his house as an unmarried girl or a widow is regarded a great shame.

So when Hafsah became a widow, it pained `Umar, may Allaah be pleased with him, and he was distressed. He went out one day heading for the house of the nearest person to him who was Abu Bakr As-Siddeeq, may Allaah be pleased with him. He informed him of what is in his mind and offered him Hafsah, may Allaah be pleased with her, in marriage. Abu Bakr, may Allaah be pleased with him, kept silent and did not utter a word. `Umar, may Allaah be pleased with him, left his house greatly distressed and embittered.

And `Uthmaan came to his mind.

Since his wife, Ruqayyah, the Prophet's daughter was dead; he was in a better position to respond favourably to his offer. So he made for his house and offered him his daughter in marriage. But `Uthmaan told him, "I do not want to marry today."

Who was she that can replace Ruqayyah, may Allaah be pleased with her, in `Uthmaan's, may Allaah be pleased with him, house after both of them have enjoyed the life with each other for many years? And `Uthmaan, may Allaah be pleased with him, was in a psychological state that could not allow him to propose marriage or to marry.

`Umar's, may Allaah be pleased with him, distress increased.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then saw him in that condition. He asked him about the matter and `Umar, may Allaah be pleased with him, told him of his

encounter with Abu Bakr and `Uthmaan, may Allaah be pleased with them. Bitterness and rage against them could be noticed in his speech and the way he talked.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, calmed him down and then said: "Hafsah, may Allaah be pleased with her, shall marry someone who is better than `Uthmaan and `Uthmaan shall marry someone who is better than Hafsah, may Allaah be pleased with them."

`Umar, may Allaah be pleased with him, stood up, somewhat calmed, but he was still scratching his head over the meaning of the Prophet's, sallallaahu `alayhi wa sallam, statement. When Abu Bakr, may Allaah be pleased with him, met him, he approached him and they talked with each other. `Umar, may Allaah be pleased with him, informed him of what he heard from the Messenger of Allaah, sallallaahu `alayhi wa sallam, and he told Abu Bakr, may Allaah be pleased with him, that he could not understand the statement.

Abu Bakr, may Allaah be pleased with him, smiled and said: "I have heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, mentioning Hafsah, may Allaah be pleased with her. But I would not like to reveal his secret. If he had not shown his interest in marrying her I would have married her. So do not bear any grudge against me."

`Uthmaan, may Allaah be pleased with him, came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, in his softness, bashfulness and sorrow. He was tearful and gloomy. He said: "My marriage relationship with you has come to an end with the death of Ruqayyah, O' Messenger of Allaah!"

The noble Messenger, sallallaahu `alayhi wa sallam, sympathised with him and then said: "I have given you her sister, Umm Kulthoom, in marriage. If I had had ten daughters, I would have given them to you in marriage (one after the other)."

That is how the Messenger of Allaah, sallallaahu `alayhi wa sallam, married Hafsah and `Uthmaan married Umm Kulthoom, may Allaah be pleased with them. And that is how Hafsah enter the household of the Prophet, sallallaahu alayhi wa sallam, as one of the mothers of the faithful.

Hafsah, may Allaah be pleased with her, was a devoted worshipper, very pious, always fasting and praying in the night. She was the closest to `Aa`ishah, may Allaah be pleased with her, among the Prophet's, sallallaahu `alayhi wa sallam, wife. It is as if they were two sisters. They were always in agreement and never disagreed.

However, Hafsah, may Allaah be pleased with her, had in her nature an aspect of the meaning of her name: She was somewhat stern and tough. Perhaps, she inherited that from her father `Umar Al-Faarooq, may Allaah be pleased with them. This sternness was increased by the death of her first husband, making her easily irritated.

It was this nature of hers that caused the Messenger of Allaah, sallallaahu `alayhi wa sallam, to divorce her once after which he took her back.

We need to wait a little bit concerning his taking her back, for there is something in it that shows the status of `Umar, may Allaah be pleased with him.

Ibn Sa`d recorded that the Messenger of Allaah, sallallaahu `alayhi wa sallam, divorced Hafsah, may Allaah be pleased with her, once and then took her back because the angel Gabriel told him, "Take Hafsah back, for she frequently fasts and prays in the night. And she is your wife in Paradise."

Humayd ibn Anas, may Allaah be pleased with him, narrated that, "The Prophet, sallallaahu alayhi wa sallam, divorced

Hafsah, may Allaah be pleased with her, and he was thereafter commanded to take her back, and he did so.”

'Uqbah ibn `Aamir, may Allaah be pleased with him, narrated that the Messenger of Allaah, sallallaahu `alayhi wa sallam, divorced Hafsah, `Umar's, may Allaah be pleased with them, daughter. When `Umar, may Allaah be pleased with him, heard this, he strewed sand over his head and said: "Allaah will no more care about `Umar, may Allaah be pleased with him, and his daughter after she has been divorced [by the Prophet, sallallaahu alayhi wa sallam]." So angel Gabriel came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, the following day and told him, "Allaah commands you to take back Hafsah, may Allaah be pleased with her, as a way of showing compassion to `Umar, may Allaah be pleased with him, (her father)."

Abu Saalih, in his version of the narration said: "`Umar, may Allaah be pleased with him, entered the place of Hafsah, may Allaah be pleased with her, while she was crying and he asked her whether the Messenger of Allaah, sallallaahu `alayhi wa sallam, has divorced her. He said to her, `He had divorced you once and took you back only because of me. If he divorces you again, I will never speak to you again.’”[22]

After that, Hafsah, may Allaah be pleased with her, was keen never to annoy the Prophet, sallallaahu alayhi wa sallam, again until he died.

Here, dear reader, we need to point to a new and illuminating aspect of Hafsah's, may Allaah be pleased with her, personality, in addition to her other values and qualities.

Angel Gabriel described her for the Prophet, sallallaahu alayhi wa sallam, that she was frequently performing (voluntary) fasting and night prayers, and that she is one of his wives in Paradise.

These are degrees and ranks, as well as practical attributes and spiritual activities.

22. Narrated by Abu Ya'laa

Another quality you can add to her credit is the fact that she could read and write, a quality that was very rare among womenfolk then, even among men. The new thing that attracts our attention here is that her house was the place in which the revealed verses of Quran written on palm branches, slates and other materials were kept.

She was entrusted with the most honourable and the greatest thing. And she deserved that.

This was the case since the time of the Messenger of Allaah, sallallaahu `alayhi wa sallam, up to the time of `Uthmaan, may Allaah be pleased with him. When `Uthmaan, may Allaah be pleased with him, was compiling the Quran and copying it in a single book form, those kept with Hafsah, may Allaah be pleased with her, was the primary sources in doing so.

This role played by Hafsah, may Allaah be pleased with her, transcended her life in the house of the Prophet, sallallaahu alayhi wa sallam, unto Islam itself. It was full of religiosity, activities, orderliness and a course of action.

We cannot but make a stop, as a means of honouring the mother of the faithful, Hafsah, may Allaah be pleased with her. For, she was the custodian of the Book of Allaah. She preserved it in her heart and in her house.

Whenever we open a copy of the Quran to read it, we have to remember the Angel entrusted with the Revelation (Gabriel) and his reverberating sound, the impact the verses had on the heart of the Messenger of Allaah, sallallaahu `alayhi wa sallam, and the scribes of the Revelations: `Ali, Zayd and others, may Allaah be pleased with them. We have to remember Abu Bakr

and `Umar, may Allaah be pleased with them, and their compilations of the Quran; and `Uthmaan and his resoluteness, trustworthiness and sense of duty; and finally Hafsah, may Allaah be pleased with her, and her preservation of the Book.

We have to remember and seek guidance from Allaah, the Great in His Majesty.

At the beginning of the year 44 A.H., Hafsah, may Allaah be pleased with her, departed from this world and joined the company of the loved ones, Muhammad, sallallaahu `alayhi wa sallam, and his companions.

Zaynab bint Khuzaymah, may Allaah be pleased with her, The mother of the faithful and the mother of the poor

She is the sister of Umm Al-Fadl and Maymoonah, may Allaah be pleased with them, (the mother of the faithful) from the same mother and different fathers.

She embraced Islam early, married `Abdullaah ibn Jahsh, may Allaah be pleased with him, and migrated with him to Abyssinia.

Zaynab, may Allaah be pleased with her, was of fine and noble origin. This, along with her pure religion, blossomed and produced in her great fruits: she was very pious. The fragrance of her piety spread with her name and whenever she is mentioned and the pleasant fruits of this piety flow abundantly from her hands to the poor and the needy in the form of unlimited gifts and charity so much so that she was known as `mother of the poor'.

Her life with `Abdullaah was a clear example of love, obedience and self-sacrifice in marital obligations. The personality of her husband, `Abdullaah, had really increased her in status; but this made her more humble and more sincere in her love for Allaah and His Messenger, sallallaahu `alayhi wa sallam.

She was not carried away by ostentation and pride and the Messenger of Allaah, sallallaahu `alayhi wa sallam, appointed her husband as the leader of the first contingent. The Prophet, sallallaahu alayhi wa sallam, had told his Companions about her husband, "I will certainly send a man who is most enduring of hunger and thirst among you."

She was never seized by ostentation and arrogance when she married `Abdullaah who was a cousin of Allaah's Messenger, sallallaahu `alayhi wa sallam.[23] Humility was a prominent quality of Zaynab's, may Allaah be pleased with her, personality.

23. His mother is Umaamah bint `Abdul Muttalib.

She entered the household of the Prophet, sallallaahu alayhi wa sallam, as a mother of the faithful. And this is a high and noble status. It is an honour that is higher than all other honours. She entered the household with a title of `mother of the poor'. So the two titles became interwoven and the two became interconnected, though, they are in reality, one.

Did the Prophet, sallallaahu alayhi wa sallam, not said in his supplication: "O' Allaah, make me live as a poor person, cause me to die as a poor person and resurrect me amidst the group of poor people?"

Those are the ones you think were self-sufficient because of their restraint.

And Zaynab, may Allaah be pleased with her, entered the house of the Prophet, sallallaahu alayhi wa sallam, as his wife:

It was on a Sunday in the third year of Hijrah; the day that `Abdullaah, may Allaah be pleased with him, was wedded to the beautiful women of Paradise.

It is noteworthy to mention the story of his martyrdom. For, there is a lesson there for all those who fight in the cause of Allaah — in all generations. It is also necessary so that the word `Jihaad' may not be turned to a cheap commodity exhibited for sale in the market of hypocrisy.

Al-Baghawi reported on the authority of Ishaaq ibn Sa`d ibn Abu Waqqaas that he said:

"My father informed me that `Abdullaah ibn Jahsh told him on the day of Uhud, `Can't you come so that we can supplicate?' He said: `Then we moved into a corner and Sa`d made supplication saying, `O' my Lord! When we meet (the enemy) today let me come into confrontation with a man who is sternly furious whom I will fight in Your cause. Then let me overcome him so that I can kill him and seize his weapons.'

`Abdullaah ibn Jahsh said Aamen to this supplication and then said: `O' Allaah! Let me meet a sternly furious man whom I will fight in Your cause and let him take hold of me and cut my nose and ears and when I will meet You I will says, `This is in Your cause and in the cause of Your Messenger' and You will say, `You have said the truth.'

Sa`d said: `So the supplication of `Abdullaah was better than mine. I have seen him later in the day with his nose and ears hanged in a thread.'"

Az-Zubayr ibn Bakkaar narrated:

"`Abdullaah ibn Jahsh, may Allaah be pleased with him, used to be called `the one who was mutilated in Allaah's cause'. His *sword* got broken in the Battle of Uhud and the Messenger of Allaah, may Allaah be pleased with him, gave him a thin dry rod

and it turned into a sword in his hand and he was nicknamed `the thin dry rod.'

This sword was still existent until it was sold to Bagha, the Turkish, for two hundred Deenaar."

The Messenger of Allaah, sallallaahu `alayhi wa sallam, knew the pain of separation that Zaynab, may Allaah be pleased with her, was suffering from. So he made efforts to console her and he proposed marriage to her. She welcomed the proposal and accepted it. And she entered the household of the Prophet, sallallaahu alayhi wa sallam, as a mother of the faithful. That was after his marriage to Hafsah, `Umar's, may Allaah be pleased with them, daughter.

Eight months after this marriage, Zaynab, may Allaah be pleased with her, the mother of the faithful and the mother of the poor seriously took ill and died.

She was the only wife of the Prophet, sallallaahu alayhi wa sallam, who died in his life after Khadeejah, may Allaah be pleased with her. The Prophet, sallallaahu alayhi wa sallam (it' was very sad for her departure. He invoked Allaah to forgive her and he always remembered her days in patience.

Safiyah bint Huyay ibn Akhtab, may Allaah be pleased with her, mother of the faithful

The circumstances that made Safiyah, may Allaah be pleased with her, one of the mothers of the faithful are very important. They are strongly related to the movement of the historical course of the Da`wah of Islam. Therefore, we need to discuss these circumstances and glorify them without any boring elaborations or faulty details.

Her father Huyay ibn Akhtab was, for Islam and the Muslims, one of the most maliciously and treacherously

dangerous Jewish leaders in Madeenah. He was the leader of Banu Nadeer, one of the three biggest Jewish tribes that were living in Madeenah. These tribes had their distinctive districts and fortresses. Other two major tribes are Banu Qaynuqaa` and Banu Quraydhah.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, when he arrived at Madeenah on his Hijrah and started organizing the new society, had entered into pacts and treaties with the Jews, doing so separately with each Jewish clan.

But since the Jews are naturally treacherous, it was not long before they broke the treaties. Banu Qaynuqaa` was the first to act treacherously, followed by Banu Nadeer.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, came to them one day along with a group of his companions seeking their help in paying the blood-money (Diyah) of two persons who were mistakenly killed. He did so because of the alliance that was between him and them. Outwardly, they welcomed him and they stood up for deliberations.

Their leader, Huyay ibn Akhtab then suggested that they should take the opportunity of Muhammad's, sallallaahu `alayhi wa sallam, presence in their midst and the fewness of his companions that were with him to betray him and kill him. Most of them agreed on this suggestion and efforts were made to execute this evil plan.

It was here that angel Gabriel came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and informed him of what was being planned against him. The Prophet, sallallaahu alayhi wa sallam, then stood up quietly and left leaving behind, even, his companions.

The Jews of Banu Nadeer were taken by surprise that their evil plan had failed. As for his companions who were with him,

they thought that he only left them to meet some of his needs. But when they noticed that he had been away for a long time, they traced him, and when they finally saw him he told them of what had happened.

As a punishment for their act of treachery, the Messenger of Allaah, sallallaahu `alayhi wa sallam, commanded the Jews of Banu Nadeer to leave Madeenah, and he gave them a period within which they should do so. They refused to leave and rather fortified themselves in their forts. The leader of the hypocrites in Madeenah, `Abdullaah ibn Ubayy ibn Salool supported them and promised them help.

When the period of grace expired, the army of Islam, under the able leadership of Muhammad, sallallaahu `alayhi wa sallam, besieged them and Ibn Ubayy, the hypocrite let them down and disappointed them. Then the Messenger of Allaah, sallallaahu `alayhi wa sallam, forced them to evacuate Madeenah.[24] So they went out of the city to Khaybar without anyone pitying them.

From here, Huyay ibn Akhtab went about spreading his malicious venoms anew and arousing the polytheists' anger against the Prophet, sallallaahu alayhi wa sallam; shuttling between Khaybar, Makkah and Madeenah.

These efforts of Huyay, culminated in the Battle of the Confederates, known otherwise as the Battle of the Trench. This was followed by the Battle of Banu Quraydhah who allied themselves with the polytheists and broke the treaties they made with the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The presence of Huyay ibn Akhtab in the midst of Banu Quraydhah was coincidental with the time that the Muslims were in war with them. So he was killed along with the fighters against whom Sa`d ibn Mu`aadh gave a judgment that they should be killed. They themselves appointed Sa`d as the arbitrator between them and the Messenger of Allaah, sallallaahu `alayhi wa sallam,

hoping that he would be lenient with them because he was their former ally. The Messenger of Allaah, sallallaahu `alayhi wa sallam, told him, "You have indeed judged among them with the judgment of Allaah from above the seven heavens."

24 Allaah Says (what means), {He it is who drove out the disbelievers among the people of the Scripture [i.e. the Jews of the tribe of Bann an-Nadeer) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allaah! But Allaah's [Torment] reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O' you with eyes [to see]. And had it not been that Allaah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.}[Quran 59: 2-3]

In the light of the above, Khaybar, the source of problem and conspiracy against the Muslims had to be conquered. In spite of severe hardships from its many forts and powerful fighters, it eventually fell into the hands of the Muslims.

Safiyah bint Huyay, may Allaah be pleased with her, fell, as a captive, in the share of Dihyah ibn Khaleefah Al-Kalbi. But a number of the companions vied with one another for her; each of them wanted to have her for she was amazingly beautifully and she is the daughter of the king of Banu Nadeer and the wife of Khaybar chief, Kinaanah ibn Abu Al-Huqayq.

To put an end to this dispute, the Messenger of Allaah, sallallaahu `alayhi wa sallam, chose her for himself and made it a condition upon her that she should accept Islam and be set free. She accepted. He positioned her at the rear and wore his garment on her. By this the competitors were calmed.[25]

The above were the circumstances that led Safiyah, may Allaah be pleased with her, to the household of the Prophet, sallallaahu alayhi wa sallam, as one of the mothers of the faithful. She had played roles in the personal life of the Prophet, sallallaahu alayhi wa sallam, and in the course of his calling

people to Islam. This gave her backgrounds worthy of being recorded for remembrance and lessons:

One: When the Messenger of Allaah, sallallaahu `alayhi wa sallam, commanded Bilaal, may Allaah be pleased with him, to bring her, he brought her in the company of a female cousin of hers. Bilaal, may Allaah be pleased with him, made them pass by the killed Jews. When her cousin saw them she struck her face and screamed and heaped soil on her head. The Messenger of Allaah, sallallaahu `alayhi wa sallam, heard her and he said: "Keep this female devil away from me." He then rebuked Bilaal, may Allaah be pleased with him, "Was mercy removed from your heart that you make the women pass by their killed people?"

He was indeed absolutely the Prophet of mercy. You will never find his equal among humans until Allaah inherits the earth and all that is on it.

[25]. This incidence is reported by Bukhaari and Muslim on the authority of Anas ibn Maalik.

Two: When the Messenger of Allaah, sallallaahu `alayhi wa sallam, saw that Safiyah's, may Allaah be pleased with her, eyes were green, he asked her of the reason and she said: "When I was a bride for Kinaanah ibn Abu Al-Huqayq, I saw as if the sun descended upon my chest. I told my husband and he slapped me very hard and said: `Are you wishing to be the wife of the king of the Arabs?"'

This reminded us of Prophet Yoosuf's dream when he, may Allaah exalt his mention, said: {... ***Verily, I saw [in a dream] eleven stars and the sun and the moon — I saw them prostrating themselves to me.***}[Quran 12: 4]

[They are] descendants, some of them from others.

On the other side, it confirmed the Jews' discussions in their secluded assemblies about the Prophethood of Muhammad, sallallaahu `alayhi wa sallam, and that some of them believed in it. The story of `Abdullaah ibn Salaam's embrace of Islam is a vivid example in this regard.

Also, the symbolic fall of the sun upon Safiyah's, may Allaah be pleased with her, chest has its own indications. For, she has yearning, from the depth of her heart that is full of Eemaan, for the person of the Messenger of Allaah, Muhammad, sallallaahu `alayhi wa sallam.

Certainly, the life of Safiyah, may Allaah be pleased with her, in the household of the Prophet, sallallaahu alayhi wa sallam, and after the Prophet's, sallallaahu `alayhi wa sallam, death confirmed the great love that she had for him and the depth of her faith in Allaah.

According to historical narrations:

"The Messenger of Allaah, sallallaahu `alayhi wa sallam, did not leave Khaybar until Safiyah, may Allaah be pleased with her, was clean from menstruation. He carried her on a mount behind himself and when he arrived at a place, six miles from Khaybar, he wanted to consummate the marriage with her. She refused, and that annoyed him. And when he arrived at Sahbaa', a place that is some miles[26] from Khaybar, he halted and lodged with her there. Umm Sulaym, may Allaah be pleased with her, combed her hair and perfumed her.

[26] The word used here is bareed. It is a distance of miles upon whose number the scholars differ.

Umm Sinaan Al-Aslamiyah said:

"Safiyah, may Allaah be pleased with her, was the fairest of all women. The Messenger of Allaah, sallallaahu `alayhi wa sallam, consummated the marriage with his family. In the morning, I asked her about what the Prophet, sallallaahu alayhi wa sallam, told her and she said: `He asked me: what made you refuse to halt and lodge in the first place?' And I said: `I feared for you, for the Jews were near the place.” This answer increased her status in his estimation.

This is Safiyah, may Allaah be pleased with her, whose father was killed in captivity during the Battle of Banu Quraydhah, whose husband, Kinaanah ibn Abu Al-Huqayq was killed during the campaign of Khaybar and who have seen her people suffered massacres, and yet, fearing for the life of Muhammad, sallallaahu `alayhi wa sallam, that the Jews might harm him?!

This is a stand and an event that need reflections. However deep we try to go to unravel the mystery of this stand of hers, we cannot come out but with only one result: It is the emanation of the light of faith that filled the nature and overwhelmed the emotion. Safiyah, may Allaah be pleased with her, was the perfect example of this and the Messenger of Allaah, sallallaahu `alayhi wa sallam, who is the leader of mankind testified to this.

Ibn Sa`d narrated on the authority of `Ataa ibn Yasaar, may Allaah be pleased with him, that he said:

"When Safiyah, may Allaah be pleased with her, arrived from Khaybar, she lodged at a house belonging to Haarithah ibn An-Nu`maan. The Ansaar women heard of that and they came looking at her beauty and `Aa'ishah, may Allaah be pleased with her, also came wearing her face veil. When she came out, the Messenger of Allaah, sallallaahu `alayhi wa sallam, asked her, `What did you see?' She said: `I saw a Jewish woman!!’ He then

told her, `Do not say that. For, she has embraced Islam and practises it perfectly."'

The women's jealousy did not stop with `Aa'ishah, may Allaah be pleased with her. Some of the Prophet's, sallallaahu `alayhi wa sallam, wives were also jealous of her.

Ibn Sa`d narrated on the authority of `Aa'ishah, may Allaah be pleased with her:

"That the Messenger of Allaah, sallallaahu `alayhi wa sallam, was on a journey and a camel for Safiyah, may Allaah be pleased with her, became ill and Zaynab bint Jahsh, may Allaah be pleased with her, had an extra camel. So the Prophet, sallallaahu alayhi wa sallam, told her, `Safiyah's, may Allaah be pleased with her, camel is ill, can you please give her a camel?' But Zaynab, may Allaah be pleased with her, said: `Should I give (camel) to that Jewish woman?' So the Messenger of Allaah, sallallaahu `alayhi wa sallam, deserted her for Dhul-Hijjah and Muharram, two or three months without coming to her. Zaynab, may Allaah be pleased with her, said: `Until I gave up all hope in him."'

It was also reported that the Prophet's, sallallaahu `alayhi wa sallam, wives used to say many other things about her.

Her servant Kinaanah narrated that she (Safiyah) said:

"The Prophet, sallallaahu alayhi wa sallam, entered my house while it had reached me that `Aa'ishah and Hafsah, may Allaah be pleased with them, used to say they were dearer to the Messenger of Allaah, sallallaahu `alayhi wa sallam, than her and that they were his wives and cousins. When she mentioned that to the Messenger of Allaah, sallallaahu `alayhi wa sallam, he told her, `You should have told them, `how could you be better than me while my husband is Muhammad, sallallaahu `alayhi wa sallam, and my father is Haaroon and my uncle is Moosa?'"

Some of her most prominent qualities are intelligence, forbearance and nobility. A maid of her plotted against her in the presence of `Umar, may Allaah be pleased with him, and informed him that she loved Saturday and that she was kind with the Jews.

`Umar, may Allaah be pleased with him, sent for her and asked her about that. She said: "As for Saturday I no longer love it since Allaah have substituted it for me with Friday. As for the Jews, I still have kith and kin among them. So I have to be kind to them."

Safiyah, may Allaah be pleased with her, knew that it was her maid who plotted against her and she asked her, "Why did you do this?" The maid said: "It was Satan." Safiyah, may Allaah be pleased with her, then told her, "Go, you are free."

I believed that Safiyah, may Allaah be pleased with her, freed her maid because she had said the truth and asserted that the cause of this plot was Satan. This act of Safiyah, may Allaah be pleased with her, is an indication of her forbearance and excellence.

Her intelligence and farsightedness also contributed to her freeing of the maid. For, this maid that had once succumbed to the temptations of Satan could do so once more or many times more. So keeping her away from such temptation through freeing her is a protection for her against it.

"She is truthful."

This is another testimony for Safiyah, may Allaah be pleased with her, from the Messenger of Allaah, sallallaahu `alayhi wa sallam. It was in fact, a testimony from the one who never talked out of his own desire.

Ibn Sa`d reported with a Hasan chain of transmitters on the authority of Zayd ibn Aslam, may Allaah be pleased with him, who said:

"The Prophet's, sallallaahu `alayhi wa sallam, wives gathered when the Messenger of Allaah, sallallaahu `alayhi wa sallam, was in his sickness in which he died. Safiyah, may Allaah be pleased with her, said: `O' Prophet of Allaah! I wish I were suffering from that which you are suffering from!' Upon hearing that, the Prophet's, sallallaahu `alayhi wa sallam, other wives winked at one another. The Messenger of Allaah, sallallaahu `alayhi wa sallam, commanded them, `Go and rinse your mouths.' And they said: `From what?' He said: `Because of your wink at one another to mock her. By Allaah! She is truthful (in what she said)."'

Safiyah, may Allaah be pleased with her, lived as a mother of the believers, honoured and abundantly respected.

She died in the year 52 A.H. during the caliphate of Mu`aawiyah ibn Abu Sufiyaan, may Allaah be pleased with him. She memorized many Ahadeeth of the Prophet, sallallaahu alayhi wa sallam, and she narrated and people narrated from her, may Allaah be pleased with her!

Zaynab bint Jahsh Al-Asadiyah, may Allaah be pleased with her, mother of the Faithful

A*llaah* Says (what means):

{***Allaah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Adh-Dhihaar is the saying of a husband to his wife, `You are to me like the back of my mother' i.e. You are unlawful for me to***

approach], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allaah says the truth, and He guides to the [Right] Way. Call them [adopted sons] by [the names of] their fathers: that is more just with Allaah. But if you know not their father's [names, call them] your brothers in faith and Mawaaleekum [your freed slaves]. And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allaah is Ever Oft-Forgiving, Most Merciful.}[Quran 33: 4-5]

Allaah also Says (what means):

{***It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error. And [remember] when you said to him [Zayd ibn Haarithah — the freed-slave of the Prophet] on whom Allaah has bestowed Grace [by guiding him to Islam] and you [O' Muhammad too] have done favor [by manumitting him], `Keep your wife to yourself, and fear Allaah.' But you did hide in yourself [i.e. what Allaah has already made known to you that He will give her to you in marriage] that which Allaah will make manifest, you did fear the people [i.e., their saying that Muhammad married the divorced wife of his manumitted slave] whereas Allaah had a better right that you should fear Him. So when Zayd had accomplished his desire from her [i.e. divorced her], We gave her to you in marriage, so that [in future] there may be no difficulty to the believers in respect of [the marriage of] the wives of their adopted sons when the latter have no desire to keep them [i.e. they have divorced them]. And Allaah's Command must be fulfilled. There is no blame on the Prophet in that which Allaah has made legal for him.***

That has been Allaah's Way with those who have passed away of [the Prophets of] old. And the Command of Allaah is a decree determined.}[Quran 33: 36-38]

Personalities and events are interwoven and rules and ordainments are revealed. So anybody who wants to write or talk about the mother of the faithful Zaynab bint Jahsh, may Allaah be pleased with her, should be conversant with all this. He should do so in accordance with what the necessity of the research and study demands and within the literary and topical limits without losing the purpose so that no aspect with override another and in order to avoid a mistake that could lead to the abyss of ignorance and desire.

Dear reader, prefacing this discussion with clear verses from the Quran does not in any way, mean that I am going to make an exegesis of the verses. That is an entirely different field. The aspect of the verses that concerns us here is that with which we can support a fact and in which we can seek arbitration in the course of exchanging views. Allaah says the truth, and He guides to the (Right) Way.

Zayd ibn Haarithah, may Allaah be pleased with him

The story of Zayd's life in the house of Khadeejah, may Allaah be pleased with her, is well-known and does not need any repetition. But what we are concerned with here is the Prophet's, sallallaahu `alayhi wa sallam, adoption of Zayd. Adoption was a very popular habit during the time of ignorance.

Zayd's father, Haarithah ibn Shuraaheel had known of his son's being in Makkah in the house of Muhammad ibn `Abdullaah, the husband of Khadeejah bint Khuwaylid, may Allaah be pleased with her. So he quickly came to Makkah in the company of a brother of his, wanting to get his son back and paying whatever ransom was needed, for before that, he was very sad and tearful.

Of the poem he used to repeat in expression of his sorrow about Zayd is the one whose meaning is rendered as follows:

"I wept over Zayd for I didn't know what happened to him;

Is he still alive or he has been seized by death.

By Allaah! I don't know if I may ask:

Were you snatched by the even ground or you were snatched by the mountain.

Would that I knew whether you will be back;

For, it suffices me in this world that you return to me quickly.

Whenever the sun rises it reminds me of him;

And when the rain falls, the memory of him comes to me.

When the wind blows, it stirs his memory;

How often is my sorrow and fear over him!

I will make — of the camel over the land with great effort;

And I shall not relent in roaming about the land (in search of him) until the camel becomes weary and tired.

Or until the death comes to me;

Then, every man will die even if he is deluded by hope."

The above lines sufficiently show us the suffering of Haarithah from the agony of his missing of Zayd. Every word, rather every letter of these lines indicates how sad and distressed he was. We can notice the tears that fall from Haarithah's eyes with every poetic form he exudes.

I take Allaah as a witness that each time I read these poetic lines, I am seized by shock and I share with Haarithah his emotions and then tears roll down from my eyes.

Haarithah and his brother K`ab entered the house of Muhammad, sallallaahu `alayhi wa sallam, and then addressed him thus:

"O son of `Abdul-Muttalib, O son of the leader of his people! You are the inhabitants of Allaah's sacred city. You give relief to the sufferer and you feed the captive. We come to you because of our son who is your slave. Grant us a favor and show kindness to us in his ransom."

The Messenger of Allaah, sallallaahu `alayhi wa sallam, asked, "What is that?" They said: "It is Zayd ibn Haarithah."

The Prophet, sallallaahu alayhi wa sallam, said: "Is there anything besides that? Call him and let him choose. If he chooses to go with you, that is better for you and I will not take any ransom from you. And if he chooses to stay with me, by Allaah, I am not going to prefer taking ransom above someone who chooses to stay with me."

They said: "You have increased us in fairness."

The Prophet, sallallaahu alayhi wa sallam, then called Zayd and asked him whether he knew these two men. Zayd said: "Yes, this is my father and this is my uncle."

The Prophet, sallallaahu alayhi wa sallam, then said: "I am as you know me and you have seen my companionship with you. So choose between me and them."

Zayd said: "I'm not going to prefer anyone to you. You are to me like a father and uncle."

Zayd's father and his uncle then said: "Are you going to prefer slavery to freedom and are you going to prefer others to your father, uncle and your family?"

Zayd said: "Yes, I have seen in this man [meaning the Prophet, sallallaahu alayhi wa sallam] something that will not make me prefer anyone to him."

Zayd son of Muhammad!

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, saw that, he took Zayd out to the place near the Black Stone and said: "I take you all as witnesses that Zayd is my son. He can inherit me and I can inherit him."

When Zayd's father and uncle saw that, they were happy and they went away.

Let us ponder a little bit over Haarithah and his brother's statement, "You have increased us in fairness."

Fairness is justice. The historical fact testifies that Muhammad, sallallaahu `alayhi wa sallam, gave both men more than fairness when he, firstly, gave Zayd the freedom of choice and that if he preferred to go with his father he was free to do so; and secondly, that he would not take any ransom for him.

Muhammad, sallallaahu `alayhi wa sallam, then attained the highest level of justice and fairness in human relations with Zayd when he took a group of Qurayshites as witnesses in the precincts of the Sacred Mosque that he had adopted Zayd as a son and abided by the implications of this adoption in all matters relating to a father and his son. This is the third act of fairness on his path, sallallaahu `alayhi wa sallam.

This concept of justice was a human norm and a followed tradition of the time of ignorance. Noble people who possessed qualities of manliness keenly followed it and were proud of it. It was not only in the case of adoption but in many other matters as well.

When the dawn of Islam appears and its illuminating light beamed through the minds and hearts of the rightly guided and the darkness of the age of ignorance was eliminated, the concept of fairness then became defined by the divine law that is more just with Allaah. The Quran says:

{***... Nor He made your adopted sons your real sons. That is but your saying with your mouths. But Allaah Says the truth, and He guides to the [Right] Way. Call them [adopted sons] by [the names of] their fathers: that is more just with Allaah. But if you know not their father's [names, call them] your brothers in faith and Mawaaleekum [your freed slaves]. And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allaah is Ever Oft-Forgiving, Most Merciful.***}[Quran 33: 4-5]

With the revelation of these clear verses on the heart of the noble Messenger, sallallaahu `alayhi wa sallam, the system of adoption as a custom and tradition was abrogated because it was neither truth nor reality; it was for sometime a human fairness governed by manliness. It was only an emotional feeling free of fundamentals and it did not transcend a word spoken by the mouth: {***That is but your saying with your mouths***}.

So Zayd returned to the originality of his lineage and turned from Zayd ibn Muhammad to Zayd ibn Haarithah. And it was only the link of religion and faith that remained between the Messenger of Allaah, sallallaahu `alayhi wa sallam, and Zayd, may Allaah be pleased with him.

The Prophet, sallallaahu alayhi wa sallam, then chose Zaynab bint Jahsh Al-Asadiyah as a wife for his freed slave Zayd ibn Haarithah.

Zaynab, may Allaah be pleased with her, was a Qurayshi girl. She was beautiful and of noble lineage. A great number of Qurayshi young men had wanted to marry her but she rejected all of them out of pride in her origin and high lineage. She was from the highest branch of the clan of Bani Asad. Her mother was Umaymah, the daughter of `Abdul-Muttalib, the chief of Quraysh. She therefore did not want to marry but only a noble man.

That was the complexity in her life, and it was of the remnants of the days of ignorance in her heart.

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, informed her of his intention, she eschewed, raged and refused. She narrated the story to her brother `Abdullaah. So `Abdullaah came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, to talk to him and ask him to have a second look at the matter.

The family of Banu Jahsh had all embraced Islam and the faith has penetrated in to their hearts and overwhelmed them.

`Abdullaah asked the Prophet, sallallaahu `alayhi wa sallam: "Are you pleased that Zaynab should marry Zayd?"

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Yes."

`Abdullaah then said: "We are pleased with what pleases you, O' Messenger of Allaah, sallallaahu `alayhi wa sallam, and we shall not disobey your command."

Zaynab was also satisfied, albeit reluctantly.

That was in response to the command of Allaah:

{***It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should***

have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error.}[Quran 33: 36]

Thus did the marriage of Zaynab to Zayd, may Allaah be pleased with them, take place and a dark page in the journey of history was closed and a new and bright page was opened. This new page spoke the truth through the saying of Allaah (which means):

{***Verily, the most honorable of you with Allaah is that [believer] who has piety***} [Quran 49: 13]

And the saying of the Prophet, sallallaahu alayhi wa sallam: "*There is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab except through piety.*"

The ship of life then moved with them through a fathomless sea.

Zayd, may Allaah be pleased with him, was a favourite of Allaah's Messenger, sallallaahu `alayhi wa sallam, and the dearest of all people to him. He was always in his company and follows him, sallallaahu `alayhi wa sallam, about like a shadow. He was his companion during his journey to Taaif. He entrusted him to bring his family from Makkah to Madeenah during migration and he made him a commander of a number of contingents to fight to the polytheists. `Aa'ishah, may Allaah be pleased with her, said: "Had Zayd been alive on the day the Prophet, sallallaahu alayhi wa sallam, died, he would have assigned him a responsibility."

Zayd, may Allaah be pleased with him, was undoubtedly a great energy of faith. That is why he was able to endure the waves of yelling provoked by the violent winds of Zaynab, may Allaah be pleased with her, and he tried as much as he could to paddle the ship far from the stormy currents with the wisdom of an experienced sailor.

But Zaynab, may Allaah be pleased with her, was in a perpetual and unquiet storm. Many a time she had injured the pride and the nobleness of faith in the heart of Zayd, may Allaah be pleased with him, by her constantly reminding him of her high nobility and hurting him with that.

When Zayd, may Allaah be pleased with him, could no longer bear the matter, he went to the Prophet, sallallaahu alayhi wa sallam, and complained to him. He opened his mind to him and sought a way out. The Prophet, sallallaahu alayhi wa sallam, asked him to keep his wife. The complaint was made repeatedly and the answer was the same.

The Quran narrates the event to us. Allaah Says (what means) in clear verses:

{***And [remember] when you said to him [Zayd ibn Haarithah —, the freed-slave of the Prophet] on whom Allaah has bestowed Grace [by guiding him to Islam] and you [O' Muhammad too] have done favor [by manumitting him], `Keep your wife to yourself, and fear Allaah.' But you did hide in yourself [i.e. what Allaah has already made known to you that He will give her to you in marriage] that which Allaah will make manifest, you did fear the people [i.e., their saying that Muhammad married the divorced wife of his manumitted slave] whereas Allaah had a better right that you should fear Him...***}[Quran 33: 37]

Here, dear reader, some ignorant people among the orientalists and occidentalists who are advocates of evil launched one of their dirty attacks against Islam and the Messenger of Islam, sallallaahu `alayhi wa sallam.

They say — may Allaah destroy their mouths and disgrace them — that Messenger of Allaah, sallallaahu `alayhi wa sallam, loved Zaynab, may Allaah be pleased with her, and was stunned

by her beauty. They claimed that he came one day to Zaynab's house asking for Zayd, and Zaynab came out to meet hurriedly before she could dress herself up properly, so some attractive parts of her body was exposed. Zayd, may Allaah be pleased with him, was not at home so Zaynab, may Allaah be pleased with her, cheerfully invited him in and he thanked her and left while saying: "Glory be to Allaah Who twists hearts."

The advocates of evil even ignorantly cite to support their fabrication the saying of Allaah (which means): {***But you did hide in yourself [i.e. what Allaah has already made known to you that He will give her to you in marriage] that which Allaah will make manifest***}.

They do all this to diminish the status of prophethood! But the reality in which there is no dispute is entirely different from this.

This poisoned arrow of *Fitnah* and error is disproved by the conclusion of the quoted verse in which the purpose of this divine commandment is explained. Allaah Says (what means):

{***... So when Zayd had accomplished his desire from her [i.e. divorced her], We gave her to you in marriage, so that [in future] there may be no difficulty to the believers in respect of [the marriage of] the wives of their adopted sons when the latter have no desire to keep them [i.e. they have divorced them]. And Allaah's Command must be fulfilled.***} [Quran 33: 37]

Since adoption was then the order of the day and a pure pre-Islamic culture that transgressed over the reality, so was marrying the divorced wife of an adopted son regarded a taboo, because it was regarded as marrying the wife of one's son.

Who then has a greater right to establish the truth and put it in its rightful place and remove the difficulty (in legislation)

than the one with whom the Message was sent? Who has the greater right to be the excellent model that should be followed?

{***Indeed in the Messenger of Allaah [Muhammad] you have a good example to follow ...***}[Quran 33: 21]

What was it that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was trying to hide and for which he feared people? Was it the love for Zaynab, may Allaah be pleased with her, as claimed by the ignorant and the people of desire and evil intentions? Or was it legislation of the truth and abrogation of an ignorant and erroneous custom? This question was clearly answered by the above verse.

It is because, it is the command of Allaah {***And Allaah's Command must be fulfilled***}.

If it is true that he loved Zaynab, may Allaah be pleased with her, what then prevented him from marrying her?

Also, what was the thing that Zayd had accomplished from Zaynab?

The Arabs of the time of ignorance were governed by false deities of all colours and forms:

- False deities of idols and statues
- False deities of casting lots and divination by arrows
- False deities of masters and slaves and disregarding the humanity of man
- False deities of money and usury
- False deities of intoxicants, adultery, burying female newborns alive and all other vices
- False deities of fortune-telling and sorcery
- False deities of tribalism, war and looting.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, has relentlessly lived all his life in destroying all these false deities.

He laid a practical example with his own person and his close relatives so that the balance of truth may stand firm without any prejudice or partiality. The purpose of Zayd's marriage to Zaynab, may Allaah be pleased with them, was therefore to destroy the false deity of racial discrimination and abolition of the segregation of the time of ignorance.

This incidence reminds us of the Prophet's, sallallaahu `alayhi wa sallam, standing and sermon in his farewell pilgrimage when he said: "All usury is abrogated; and the first usury I will abrogate is that of Al-`Abbaas!!!"

The divorce then took place between Zayd and Zaynab, may Allaah be pleased with them.

Revelation came from the heaven that the Messenger of Allaah, sallallaahu `alayhi wa sallam, should marry Zaynab, may Allaah be pleased with her, to complete the form and legislation of laws and in order to remove the despicable and heavy burden that had been on the people.

The event, from the beginning to the end, is resplendent in laws and verses that are recited for eternity. Add to this the fact that no companion of the Prophet, sallallaahu alayhi wa sallam, is mentioned by name in the Book of Allaah — in spite of many rules and reasons of revelation — except Zayd, may Allaah be pleased with him, alone, without mentioning the name of the other party, Zaynab, may Allaah be pleased with her.

It was reported that Ibn `Abbaas, may Allaah be pleased with him, said: "When Zaynab heard the news of her divorce from Zayd and her engagement to the Prophet, sallallaahu alayhi wa sallam, she prostrated to Allaah (in gratitude)."[27]

Zaynab, may Allaah be pleased with her, then lived in the house of prophethood as a mother of the faithful. She was given to observing much fasting and night prayers; and she was a pious

worshipper. The Messenger of Allaah, sallallaahu `alayhi wa sallam, would incline to her and keep her company frequently. She would incessantly mention her superiority over other wives of the Prophet, sallallaahu alayhi wa sallam, without hurting any of them.

She once told the Prophet, sallallaahu alayhi wa sallam: "O Allaah's Messenger! By Allaah, I am not like your other wives. There is none among your wives whose father, brother or family had not married her off to you except me. For, it is Allaah, from above the heaven, Who married me off to you."

Whenever `Aa'ishah, may Allaah be pleased with her, remembered her, she would invoke Allaah's Mercy on her and describe her, especially concerning her stand during the incidence of slander saying: "Allaah protected her with abstention (i.e. from wading into the matter)."

`Aa'ishah, may Allaah be pleased with her, also mentioned that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "*The quickest of you to join me is the one with the longest hand.*"[28]

What did they understand from this statement?

`Aa'ishah, may Allaah be pleased with her, narrated that the Prophet's, sallallaahu `alayhi wa sallam, wives would go to a wall and stretch up their hands in order to know which of them has the longest hand.

It would be noted that Zaynab, may Allaah be pleased with her, was not tall but she was the first of the Prophet's, sallallaahu `alayhi wa sallam, wives to die after him. It is then understood that what the Prophet, sallallaahu alayhi wa sallam, meant by long hand was charity and generosity. And among the purest sources of income is the work done with one's hands.

[27] This narration is in Al-Isaabah; and it is weak. [29]. Muslim

`Aa'ishah, may Allaah be pleased with her, said: "Zaynab, may Allaah be pleased with her, was very proud with Allaah's Messenger. The Prophet, sallallaahu alayhi wa sallam, would frequently keep her company. She was given to performing fasting and prayer. She was a skilled craftswoman and she would give charity with the proceeds of her handiwork."

Ibn Sa`d reported on the authority of Al-Qaasim ibn Muhammad that Zaynab, may Allaah be pleased with her, said when she was about to die, "I have prepared my own shroud, and `Umar is going to sent a shroud for me. So give out one of them in charity. And if you are able to also give my loincloth in charity you can do so."

`Amrah bint `Abdur-Rahmaan Al-Ansaariyah had the following to tell us:

"`Umar sent five *Harranee* cloths, each of them incensed. She was shrouded with them. Her sister, Hamnah gave out the shroud she had prepared for her own burial in charity."

`Amrah narrated that she heard `Aa'ishah, may Allaah be pleased with her, said: "The praiseworthy woman, the devoted worshipper and the refuge of the orphans and the widows is gone."

Muhammad ibn K`ab Al-Quradhi said:

"Zaynab hint Jahsh's, may Allaah be pleased with her, annual grant was twelve thousand. She took it only once and she started saying, `O' Allaah, do not let this money catch up with me next year because it is a trial.' She then distributed it to her kith and kin and the needy. When `Umar, may Allaah be pleased with him, heard that, he said: `This is a blessed woman.' He then sent greetings to her and said: `The news of what you have done have

reached me.' So he sent her one thousand dirham that would last her. But she treated the money as she did with the first."

Zaynab, may Allaah be pleased with her, died in year 20 A.H. at the age of fifty-three. `Umar, may Allaah be pleased with him, performed funeral prayer on her. May Allaah be pleased with her and please her.

There is indeed a lesson in her person, in her life with Zayd, may Allaah be pleased with him, in her life in the house of prophethood and with her co-wives and even in her death.

Umm Habeebah: Ramlah bint Abu Sufiyaan, may Allaah be pleased with her, mother of the faithful

There was calmness, peacefulness and magnanimity in her nature. She embraced Islam early; so she was one of the early Muslims.

She migrated with her husband, `Ubaydullaah ibn Jahsh to Abyssinia. She preferred the love of Allaah and His Messenger, sallallaahu `alayhi wa sallam, above the house of her father Abu Sufiyaan, the Quraysh leader and above his wealth, influence and affluence. She endured the pain of farness from Makkah, her hometown, the difficulty of life in a strange land and the agony of poverty.

Her husband then became a Christian, indulged in drinking alcohol and then died.

But who was better than the Messenger of Allaah, sallallaahu `alayhi wa sallam, in healing the huge wound inflicted on the heart of Umm Habeebah?

{***The Prophet is closer to the believers than their own selves, and his wives are their [believers'] mothers ...***} [Quran 33: 6]

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, knew about Umm Habeebah's loneliness, he sent to her asking for her hand in marriage. She willingly and happily accepted the proposal.

Here, dear reader, many people just make a passing mention of this event without taking a deep and reflective stance, especially in respect to the Negus, the Abyssinian king who paid the Mahr (bridal gift) and witness the marriage contract.

Umm Habeebah, may Allaah be pleased with her, is the daughter of the Quraysh chief and leader. She is the daughter of Abu Sufiyaan who became the leader of Quraysh after the death of Abu Jahl. And the suitor was the Muhammad, the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The gesture of the Negus was of the highest level!

This event reflected on the psyche of Abu Sufiyaan in some aspects: One, implied psychological satisfaction with what had happened; and two, verbal acknowledgement of the Prophet's wisdom and far-sightedness when he said: "He is a stallion whose nose should not be cut off."[29]

And years passed until Khaybar was conquered and Ja`far returned with Umm Habeebah, may Allaah be pleased with her, in his company. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then consumed the marriage with her and gave her an apartment. He would visit her, express happiness in meeting her and would pass the night in her house. Umm Habeebah, may Allaah be pleased with her, was a good model in good companionship.

Throughout more than fifteen years which Umm Habeebah, may Allaah be pleased with her, spent in foreign land, she did not set her eyes on the Prophet, sallallaahu alayhi wa sallam, neither did she enjoyed his nice words.

But like her fellow male and female migrants, she received the new verses of the Quran that were being revealed, memorized them and understood them. News of events also came to them successively and they were on a constant contact with the Da `wah movement.

Dear reader, starting our talk about Umm Habeebah by mentioning that she was naturally calm, peaceful and magnanimous and that her heart was firm in faith like high mountains is not done out of a vacuum neither is it a made-up idea. She was in fact endowed with a great share of pure faith.

Her dreams regarding her separation from her husband, `Ubaydullaah ibn Jahsh and the Prophet's marriage proposal to her, testified to this. She narrates to us:

"I saw my husband in a worst figure in my dream and I was frightened. When I woke up in the morning I found out that he had become a Christian. I informed him of the dream and he disregarded it and he became addicted to alcohol until he died.

[29] Ibn `Abdul-Ban reported this on the authority of `Abdul-Wahid ibn Abu `Awn. See Al-Isaabah, vol. 4, p. 299.

Someone then came to me in my dream and said: `O mother of the faithful', and I was frightened. And as soon as I finished my waiting period, a female messenger of the Negus whose name is Abrahah came to me and said: `The king said: `Appoint someone as your guardian in marriage.' So I sent to Khaalid ibn Sa`eed ibn Al-`Aas ibn Umayyah and I appointed him as my guardian, and I gave Abrahah two bracelets of silver."'

On the evening, the Negus commanded Ja`far ibn Abu Taalib (to deliver a speech on his behalf). Ja`far then praised Allaah, extolled Him and read statements of testimony. He then said: "To proceed; the Messenger of Allaah, sallallaahu `alayhi

wa sallam, sent a message to me requesting the hand of Umm Habeebah, may Allaah be pleased with her, in marriage. So I granted his request. I am giving four hundred Deenaar as bridal money (Mahr) on behalf of the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The Negus then poured the money. Khaalid then said: "I have accepted what the Messenger of Allaah, sallallaahu `alayhi wa sallam and his wife Umm Habeebah called to." He thereafter accepted the money. The Negus threw a banquet for them and they eat.

Umm Habeebah said: "When the money came to me, I gave Abrahah fifty Deenaar therefrom. She returned the money and said that the king had commanded her to do so. She also returned what I had given her before.

On the following day, she came to me with aloes, wars, [30] and ambergris, and many *Ziyaad*. I brought all that with me when I came to the Messenger of Allaah, sallallaahu `alayhi wa sallam. [31]

This purity of faith transformed her into another person during the time of her confrontation with polytheism. It is as if she was in a battlefield. Her weapon was the word of the truth that served like a sharp and stern sword. She feared no harm or difficulty, even with her closest blood relation.

[30] A kind of perfume.
[31] This story is reported by Ibn Sa`d.

The evidence for this is that the Quraysh reneged on the truce of Hudaybiyah which they made with the Messenger of Allaah, sallallaahu `alayhi wa sallam, and Banu Bakr helped their allies against Banu Khuzaa`ah who were allies of the Prophet, sallallaahu alayhi wa sallam. They cruelly massacred them and

they wantonly shed their blood without even any regard for the Ancient House.

Fearing that matters might develop into situations that would not be favourable to them, Abu Sufiyaan left Makkah as an envoy of the Quraysh to Madeenah to meet the Messenger of Allaah, sallallaahu `alayhi wa sallam, and to apologise, vindicate themselves and reaffirm the truce.

The first thing he did when he arrived at Madeenah was that he headed for the apartment of his daughter, Umm Habeebah, may Allaah be pleased with her, who he had not seen for many years. She coldly received him. When he wanted to sit on the Prophet's, sallallaahu `alayhi wa sallam, bed, she folded it up and did not allow him to sit on it.

He asked her astonishingly and sadly, "Daughter, do you love this bed better than me or you love me better than this bed?!"

She answered resolutely, sincerely and courageously, without being influenced by any family sentiment:

"No! It is the Prophet's, sallallaahu `alayhi wa sallam, bed and you are a filthy polytheist!!"

Abu Sufiyaan then said: "You have been afflicted with evil after me."

She retorted, "No, I have rather been blessed with all goodness."

He then went out of her apartment, and he did not find any favour with her.

Here, the memory is vivid, memory of the encounter between the Muslims and the polytheists in the Battle of Badr; the encounter between the father and the son, the man and his brother and between members of the same kith and kin. But the

bond of faith and the glory of Islam are more sublime and stronger. Allaah Says (what means):

{***The believers are nothing else than brothers …***}[Quran 49: 10]

Allaah also Says (what means):

{***You [O Muhammad] will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger [Muhammad] even though they were their fathers, or their sons, or their brothers, or their kindred [people]. For such He has written Faith in their hearts, and strengthened them with Rooh [proofs, light and true guidance] from Himself. And He will admit them to Gardens [Paradise] under which rivers flow to dwell therein [forever]. Allaah is pleased with them, and they with Him. They are the Party of Allaah. Verily, it is the Party of Allaah that will be the successful.***} [Quran 58: 22]

Abu Bakr and his son `Abdur-Rahmaan, may Allaah be pleased with them, had confronted each other; Abu `Ubaydah, may Allaah be pleased with him, and his father faced each other and `Umar, may Allaah be pleased with him, and his maternal uncle had met head-on with each other. There are other similar examples.

The faith and Islam were the deciding factors!

And it was as if the mother of the faithful, Umm Habeebah, may Allaah be pleased with her, was raising the sword of Islam in the face of her father, Abu Sufiyaan!!

Indeed, there is a lesson there for those who are wise and there is, surely, in that a reminder for whoever has a heart or who listens while he is present in mind.

Was there any extremism in her behaviour? Was there any rigidity? Or she just adhered to the truth?

Allaah indeed prevents the true believers from befriending those who challenge Allaah and His Messenger even if they are their fathers, brothers or kindred!

There is no friendship with disbelief; there is no truce with polytheism, absolutely and truthfully.

In spite of few years that Umm Habeebah, may Allaah be pleased with her, spent with the Messenger of Allaah, sallallaahu `alayhi wa sallam, she has memorized and narrated a considerable number of Ahaadeeth from him. Those who heard from her narrated to us a number of traditions of the Messenger of Allaah, sallallaahu `alayhi wa sallam. She therefore faithfully and trustworthily took part in enriching the noble Sunnah.

Umm Habeebah, may Allaah be pleased with her, lived for a while after the death of the Prophet, sallallaahu alayhi wa sallam. The most authentic narration is that she died in the year 44 after Hijrah.

She witnessed the crisis in which commander of the faithful `Uthmaan ibn `Affaan, may Allaah be pleased with him, was martyred but she took no part in the conflict neither with an opinion nor, with a stand. In spite of her family ties with `Uthmaan, may Allaah be pleased with him, she kept herself away from the furnace of the crisis that eat up everything with no exceptions.

She also witnessed the crisis that occurred between the leader of the faithful, `Ali ibn Abu Taalib, may Allaah be pleased with him, and her brother, Mu`aawiyah, may Allaah be pleased with him, but she did not take part in it.

Umm Habeebah, may Allaah be pleased with her, was always noble. She had always wanted to meet Allaah while her

heart is free from malice against any Muslim. She was extremely delicate and severely sensitive. Her pure faith is rarely equaled.

Look at what she did when she was about to leave this world: `Aa'ishah, may Allaah be pleased with her, said: "Umm Habeebah, may Allaah be pleased with her, called me when she was about to die and said: `There might have been between me and you what usually happens between rivals. Will you please absolve me?' So I absolved her and asked Allaah to forgive her. She then said: `You have made me happy, may Allaah make you also happy.' And she sent to Umm Salamah, may Allaah be pleased with her, in the like manner."

But where is Habeebah, her only child? There was a report that Umm Habeebah, may Allaah be pleased with her, migrated to Abyssinia while she was pregnant with Habeebah and that she gave birth to her there.

Habeebah was married to Daawood ibn `Urwah ibn Mas`ood Ath-Thaqafi.

May Allaah be pleased with Umm Habeebah, the mother of the faithful! May He also please her and make her abode honourable! May He let us join her in the group of His righteous slaves!

Umm Salamah, may Allaah be pleased with her, mother of the faithful

Hind[32] the daughter of *Zaad Ar-Raakib*, Hudhayfah ibn Al-Mugheerah Al-Makhzoomi.

She is of the noble clan of Makhzoom; and of the gracious tribe of Quraysh.

Zaad Ar-Raakib[33] is a nickname by which her father, Abu Umayyah, Hudhayfah ibn Al-Mugheerah was known because of

his generosity. He was one of the most famous generous men of the pre-Islamic era who lived in the Arabian Peninsula. Their leader was Haatim At-Taa`ee to whom the Haatimic generosity is attributed and about whom the Prophet, sallallaahu alayhi wa sallam, said: "*He loved all noble qualities.*"

But why was Hudhayfah, Umm Salamah's father called `provision of the traveller'? It was said that whenever he travelled, no one who travelled in his company would be allowed to bring their provision with them. He would rather be responsible for that however much their number was and however long the journey would be.

It was therefore in this firm-rooted home where there was gallantry and generosity that Hind was born and raised. She drew from its pure spring until she was satiated and she flourished as a blooming and sweet-smelling branch, bearing a delicious fruit. She was clever and wise, beautiful in appearance and conduct.

She and her husband, `Abdullaah ibn `Abdul-Asad are among the earliest Muslims, and performed together the first migration to Abyssinia. She was also said to be the first woman to migrate.[34]

[32] She was also the daughter of the Prophet's aunt, `Aatikah bint `Abdul-Muttalib.
[33] This literally means: `Provision of the traveller'.
[34] See Al-Isaabah, vol. 4, p. 441.

She remained in Abyssinia until the news that Hamzah ibn `Abdul-Muttalib and `Umar ibn Al-Khattaab, may Allaah be pleased with them, had embraced Islam reached them. Some of the emigrants then strongly yearned to return to their homeland and meet the Messenger of Allaah, sallallaahu `alayhi wa sallam, believing that Islam had being strengthened by the conversion of the two unique men, Hamzah and `Umar, may Allaah be pleased with them.

Umm Salamah returned to Madeenah along with those who returned.

And she had already given birth to her first child, Salamah the son of Abu Salamah.

But the Qurayshi persecution did not stop nor abated, and it was not concealed.

After the conclusion of Pledge of *Aqabah*[35] between the Messenger of Allaah, sallallaahu `alayhi wa sallam, and the Ansaar (the Aws and Khazraj tribes) of Madeenah, the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave permission to his companions to migrate to Madeenah. That was the beginning of the great transformation in the course of the Prophet's, sallallaahu `alayhi wa sallam, mission. As usual, Umm Salamah was one of the first emigrants.

Before we start talking about the second stand of Umm Salamah with the Prophet, sallallaahu alayhi wa sallam, and his message, we should allow her to tell us the circumstances of the great event and how it happened. For, she is definitely more truthful than us. She said:

"When Abu Salamah decided to leave Madeenah, he equipped a camel of his and carried me along with my son Salamah. He then led his camel out. When men of Banu Al-Mugheerah (Umm Salamah's clan) saw him, then went to him and told him, `There is nothing we can do to prevent you from going wherever you want; but as for this sister of ours, we cannot leave you roaming about in the land with her.' They then seized the bridle of the camel from him and took me away from him.

[35] **The second Allegiance of Aqabah.**

When Banu `Abdul-Asad (Abu Salamah's clan) heard of that, they got angry and aimed for Salamah saying, `By Allaah! We are not going to leave our son with her since they have snatched her away from our brother.'

They then took my son Salamah away from me.

The men of Banu `Abdul-Asad went away and Banu Al-Mugheerah held me in their custody. And my husband proceeded in his migration until he reached Madeenah. That was how they separated between me, my husband and my son!"

Dear reader! If it were possible, I would have added more than one exclamation and question mark at the end of the speech of Umm Salamah, without any exaggeration.

This is because, this great and impressive position is beyond what any knowledge, intellect or imagination can adequately express.

It is the most difficult separation in the cause of Allaah with Whom no good deed is lost. Allaah Says (what means):

{***... Indeed, We shall not make the reward of anyone who does his [righteous] deeds in the most perfect manner to be lost.***}[Quran 18: 30]

What righteousness is greater than to sacrifice one's self in the way of Allaah, The Owner of the Splendid Majesty? Did we — regardless of our different categories, the old and the young, men and women, the callers and the called, the leaders and the led — learn any lesson from Abu Salamah and Umm Salamah? Did we take, as the center of our attention, our Islam, our message and the pleasure of Allaah and His Messenger? Or did we just sever every link that is between us and our history to the extent that whenever we mention our history we just regard it as a mere story? For instance, we celebrate the anniversary of the

Great Battle of Badr on the 27th of Ramadhaan every year[36] as communities, organizations and groups and then we play around with the word, the picture and the memory but sooner than later the matter ends there, as if we are talking of one of the battles of `Antarah or one of the adventures of Abu Zayd Al-Hilaali!

[36] The celebration has no basis in Islam, as far as I know. It is therefore an innovation that should be avoided. [Translator]

Do we really feel the state of ignominy in which we are living today? Is there still any link between us, as a nation, and Allaah, The Exalted? The answer is: as individuals, yes and as a nation, no! Here lies the problem...!

Perhaps, the remaining part of the story of Umm Salamah's, may Allaah be pleased with her, migration and the surrounding events will give us a definite and a clear-cut answer to our questions and doubts.

Umm Salamah, may Allaah be pleased with her, has vowed to dedicate herself to Allaah since she embraced Islam! She faced the most difficult and the most horrible situation, but Allaah was with her. He encompasses the disbelievers from behind. He is the best Helper for whoever relies on Him and returns to Him in repentance.

Umm Salamah said:

"I used to go out every morning and sit down at al-Abtah[37], and I would cry until the evening. I did this for nearly seven days until a man among my cousins came by and saw what was on my face. He then told Bann Al-Mugheerah (my clan), `Won't you let this poor woman go?! You have separated between her and her husband and son?!' They then said: `Go and join your husband if you like.'

Then the men of Banu `Abdul-Asad (my husband's clan) gave my son back to me.

I then prepared my camel, held my son in my bosom and set out to join my husband in Madeenah; and no one was with me and that was the most difficult situation I confronted. When I reached Tan`eem,[38] I met `Uthmaan ibn Talhah of Banu Ad-Daar clan. He asked me, `Where are you going, daughter of Abu Umayyah?' I said: `I want to join my husband in Madeenah!' He said: `Is anybody with you?' I said: `No, by Allaah! It is only Allaah and my son that are with me.' And he said: `By Allaah, you shall not be left alone.'

[37] One of the mountains of Makkah; this means she used to look afar to the direction of Madeenah where her husband was.
[38] An outskirt of Makkah.

He then held the bridle of my camel and led me off. By Allaah, I have never been in a company of an Arab man more gracious than him. If he arrived at a place he would halt for me to rest and he would move to a nearby tree and lie down beneath it. When it was time to move on, he would bring forth the camel and move a bit far from me and say, `Mount!' When I have mounted and settled on the camel he would come, hold its bridle and lead me on until we arrived at the next halting place. He continued in this way until we arrived at Madeenah. When he saw the village of Banu `Amr ibn `Awf at Qubaa', he said: `Your husband is in this village.' And truly, Abu Salamah was residing there."

The small family — rather the big family — was then brought back together. It is small in terms of the number of its members and big in terms of its Jihaad and historical movement and its echo throughout all corners of the world.

Umm Salamah, may Allaah be pleased with her, went out of Makkah alone in the company of no one except her child, Salamah in her bosom. But Allaah the Exalted protected her in a journey that took days and nights, and in a remote and expansive desert interspersed with mountains, lowlands and sand hills and in which predatory animals and reptiles are waiting for their preys.

She was neither afraid nor worried.

{***... And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out [from every difficulty]. And He will provide him from [sources] he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things.***}[Quran 65: 2-3]

Allaah provided for her a way out of her distress. He sent `Uthmaan ibn Talhah to her to accompany her until she reached her place of security in spite of his being a disbeliever. And Umm Salamah, may Allaah be pleased with her, testified to his good conduct, noble-mindedness and excellent companionship. All this was later to serve as a treasure for him on the day of the conquest of Makkah.

The key of the Ka`bah was with him, for he was of the clan of Banu `Abdud-Daar who were the keepers of the Ka`bah and who were the holders of its key. `Ali, may Allaah be pleased with him, took the key from them and gave it to the Prophet, sallallaahu alayhi wa sallam.

But the Prophet, sallallaahu alayhi wa sallam, returned the key back to `Uthmaan, may Allaah be pleased with him, repeating the saying of Allaah (which means):

{***Verily! Allaah commands that you should render back the trusts to those to whom they are due...***}[Quran 4: 58]

He then told `Uthmaan, " `Uthmaan, take it. Today is the day of probity and fulfillment. It is only the unjust person that will attempt to take it away from you."

`Uthmaan, may Allaah be pleased with him, later accepted Islam and he was a good Muslim.

All this was a result of the blessing of that great day in which he accompanied Umm Salamah, may Allaah be pleased with her, from Makkah to Madeenah. It was definitely planned and decreed by Allaah.

I hope that we have really grasped the situation, realized the wisdom and given due estimation to the roles of history.

Abu Salamah, may Allaah be pleased with him

As Umm Salamah, may Allaah be pleased with her, was the daughter of the Prophet's, sallallaahu `alayhi wa sallam, aunt, Abu Salamah, may Allaah be pleased with him, was also the son of Barrah bint `Abdul-Muttalib, who was a Prophet's, sallallaahu `alayhi wa sallam, aunt as well. He had an additional merit: He was a foster brother of the Prophet, sallallaahu alayhi wa sallam.

Abu Salamah, may Allaah be pleased with her, was among the favorite companions of the Prophet, sallallaahu alayhi wa sallam, because of his early acceptance of Islam and his endurance of immigration and Jihaad in the way of Allaah; and his firm *Eemaan*, bravery, worship and righteousness.

He therefore occupied a place in the eyes of the Messenger of Allaah, sallallaahu `alayhi wa sallam. He had appointed him a leader of some contingents. He sent him to Banu Asad in the month of Safar, 4 A.H. and he succeeded in his mission and fulfilled the trust.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, attested to his righteousness when he said: "The first person that will be given his record of deeds (on the Day of Resurrection) is Abu Salamah ibn `Abdul-Asad." He participated in the battle of Badr and he played a prominent role in it.

He then participated in the battle of Uhud and he was among those who remained firm. He suffered a serious injury in that battle from which he was healed but not totally. For, after some time, the wound decayed and deteriorated until claimed his life.

He once came to his wife, Umm Salamah, may Allaah be pleased with her, and told her, "I have heard a statement from the Messenger of Allaah, sallallaahu `alayhi wa sallam, that is dearer to me than so and so." I heard him say:

"No one is afflicted with a calamity and then make *Istirja`*[39] and after that say, `O Allaah! It is from You that I seek the reward of this calamity of mine. O' Allaah! Provide a better substitute for me', except that Allaah give him that."

Ziyaad ibn Maryam narrated that Umm Salamah told Abu Salamah, "I heard that if the husband of a woman dies and he is one of the inhabitants of Paradise and his wife did not remarry after him, Allaah will join them together in Paradise. The same thing applies to man."

Abu Salamah, may Allaah be pleased with him, then told his wife, "I am making a pledge with you that I will not marry after and you will not marry after me." He then asked her, "Will you obey me?" Umm Salamah, may Allaah be pleased with her, said: "If I did not want to obey you I would not have consulted you." Abu Salamah, may Allaah be pleased with him, said: "If I die you should remarry." He then said: "O' Allaah! Provide for Umm Salamah, may Allaah be pleased with her, after me a man who is better than me and who will not disgrace her or harm her." Umm

Salamah, may Allaah be pleased with her, said: "When he died I said: `Who is that man that will better than Abu Salamah?' Then after a while, the Messenger of Allaah, sallallaahu `alayhi wa sallam, married me."

[39] Istirja` is to say, `Innaa Lillaah wa Innaa Ilayhi Raaji `oon'.

Umm Salamah's transformation from being around the Prophet, sallallaahu alayhi wa sallam, into his house:

Umm Salamah, may Allaah be pleased with her, entered a new role of her life around the noble Messenger and the great Prophet, sallallaahu alayhi wa sallam.

Before we start discussing this role, we would like to mention how `Aa'ishah described Umm Salamah, may Allaah be pleased with them.

Ibn Sa`d reported[40] on the authority of `Urwah from `Aa'ishah, may Allaah be pleased with her, that she said: "I was very sad when the Messenger of Allaah, sallallaahu `alayhi wa sallam, married Umm Salamah, may Allaah be pleased with her, because of the news of her beauty that had reached us. So I took the matter easy until I saw her and I saw that she was much more beautiful than I have been told. So I mentioned that to Hafsah, may Allaah be pleased with her, who told me that she was as described. When I saw her (Umm Salamah) after that, I realized that she was as Hafsah, may Allaah be pleased with her, had described her. I then realized that I was only being jealous."

Ibn Sa`d added, "And Umm Salamah, may Allaah be pleased with her, was said to possess great beauty, extraordinary intelligent and correct judgment."

We are not at all saying that it was sexual passion or beauty that spurred the Prophet, sallallaahu alayhi wa sallam, to marry

Umm Salamah, may Allaah be pleased with her. His very life strongly refutes that. His marriage to Sawdah bint Zam`ah after the death of Khadeejah, may Allaah be pleased with her, is a good proof in this regard.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was encouraged to marry Umm Salamah, may Allaah be pleased with her, by two things:

One: The Arab custom of supporting the wife of a friend by marrying her after the death of her husband.

[40] **There is Al-Waaqidi in the chain of transmitters.**

Two: It has to do with the prayer of Abu Salamah, may Allaah be pleased with him, that Allaah should provide his wife with a husband who would be better than him after his death.

Umm Salamah, may Allaah be pleased with her, herself informs us of this: "When Abu Salamah, may Allaah be pleased with her, died, I did not feel comfortable to ask Allaah to substitute him for me with someone who is better than him (as a Muslim must say when afflicted with a calamity). And I said: `Who is better than Abu Salamah? Had he not done this and that? Was he not so and so?' When I finished the period of waiting, the Messenger of Allaah, sallallaahu `alayhi wa sallam, sent (someone) to me and married me."

An-Nasaa'ee, may Allaah have mercy upon him, narrated this story in detail. According to him:

"When Umm Salamah, may Allaah be pleased with her, finished her period of waiting after the death of her husband, Abu Bakr, may Allaah be pleased with him, proposed marriage to her but she did not accept the proposal. So the Prophet, sallallaahu alayhi wa sallam, sent to her proposing marriage to her. She told the person who was sent to her, `Tell the Messenger of Allaah, sallallaahu `alayhi wa sallam, that I am a jealous woman, I have

children and none of my guardians is present.' He sent back to me, `Tell her that as for your jealousy, I will ask Allaah to remove it; as for your being with children, I will take care of them; and as for the fact that none of your guardians is present, none of them, present or absent, will oppose your marriage to me.'

She then asked her son `Umar, may Allaah be pleased with him, `Get up and marry (me) to the Messenger of Allaah, sallallaahu `alayhi wa sallam.' And he married her to him."

In another narration by An-Nasaa'ee:

"When I gave birth to Zaynab, the Messenger of Allaah, sallallaahu `alayhi wa sallam, came and proposed marriage to me. I said: `I am not fit for marriage and I am jealous and I have children.' The Prophet, sallallaahu alayhi wa sallam, then said: `I am older than you, as for your jealousy, Allaah will remove it; as for the children, Allaah and His Messenger, sallallaahu `alayhi wa sallam, will take care of them."'

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then married her, and he would come to her and ask, "Where is the Zinaab[41]?”

With her entrance into the house of the Prophet, sallallaahu alayhi wa sallam, as one of the mothers of the faithful, she started another phase and role that had their own significance and impacts, especially since she was highly intelligent and had good sense of judgment.

She has made her apartment a place where the Messenger of Allaah, sallallaahu `alayhi wa sallam, frequented and took as a place for rest. Perhaps, she reminded him — with her maturity, wisdom, affection, her big heart, the sweetness of her smiling, her pleasant reception and her pure companionship — of Khadeejah, may Allaah be pleased with her.

It is true that `Aa'ishah, may Allaah be pleased with her, was the dearest wife to the Prophet, sallallaahu alayhi wa sallam, but Umm Salamah's, may Allaah be pleased with her, entrance as one of the mothers of the faithful had created for her a new place and a grounded status. She was the mediator among the Prophet's, sallallaahu `alayhi wa sallam, wives. All of them honoured her and respected her status.

The history has recorded for her an unforgettable stand. This stand was unanimously praised in all narrations.

After the truce of Hudaybiyah, many companions of the Prophet, sallallaahu alayhi wa sallam, felt frustrated and disappointed. `Umar ibn Al-Khattaab, may Allaah be pleased with him, was the most argumentative of them all in this respect.

Abu Bakr's, may Allaah be pleased with him, was admonishing `Umar, may Allaah be pleased with him, to abide by the Prophet's, sallallaahu `alayhi wa sallam, decision, but `Umar, may Allaah be pleased with him, in his usual sternness, turned away from him.

[41] **A loving form of pronouncing Zaynab.**

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, came, `Umar, may Allaah be pleased with him, repeated the same argument to him and the Messenger of Allaah, sallallaahu `alayhi wa sallam, told him, "I am indeed the Messenger of Allaah, sallallaahu `alayhi wa sallam; and He will not neglect me."

The truce of Hudaybiyah apparently implied the superiority of Quraysh as it gave them many concessions. But inwardly, it was full of wisdom and far-sightedness. Subsequent events testified to that.

It was enough a blessing that Allaah calls the truce `a clear victory' in His Book when He Says (what means):

{***Verily, We have given you [O' Muhammad] a manifest victory.***}[Quran 48: 1]

The Soorah in which the verse is revealed is also named `Soorah of Victory'. But many people know not.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, had brought the sacrificial animals with him. But since the Quraysh had prevented him from completing his rites — not out of compromise or scorn, but in expectation of Allaah's command — after having made a truce, he decided to terminate his *Ihraam* and commanded the people to do the same. The people however failed to comply!

This was a dangerous phenomenon!!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, visited Umm Salamah, may Allaah be pleased with her, for it was her turn to go with him on that day. She saw that he was distressed and gloomy. She gently asked him of the reason for his gloominess and he narrated what happened to her. She talked gently and pleasantly in a manner full of love and care. And in an extremely wise and matured way, she advised him to go out, invite his barber and have his head shaven publicly.

He did so and suddenly people started shaving or cutting their hair. And they shoved and pushed that they nearly killed one another.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was very happy and he laughed that his molar teeth were seen.

The problem was then solved and the Satan who wanted to cause dissension was defeated. All this is due to Allaah's grace through what He taught Umm Salamah!

Before we close this great scene, it is imperative that we point to a very important issue that caused the Prophet, sallallaahu alayhi wa sallam, to yield to the demands of the Quraysh and make peace with them on that day.

When the Muslims reached Hudaybiyah, on their way to Makkah for `Umrah, Al-Qaswa', the Prophet's, sallallaahu `alayhi wa sallam, she-camel halted, and the people said: "al-Qaswa' has knelt down!!"

They said this out of their human understanding of the nature of the camels. But the Messenger of Allaah, sallallaahu `alayhi wa sallam, told them in Prophetic tone, "It did not kneel down, and that is not her habit. She was rather stopped from proceeding by the One Who stopped the Elephant.[42]

And among the statement the Prophet, sallallaahu alayhi wa sallam, made on that day was that he would grant any request made by the Quraysh in which there is honour for the House of Allaah and its sacredness.

The Prophet, sallallaahu alayhi wa sallam, also said on the day of the Conquest of Makkah that war was made lawful for him for only an hour of the day and that it was never made lawful for anybody before him neither will it be ever made lawful for anybody after him.

All this points to one thing: the sacredness of the Ancient House, the Noble Ka`bah.

After the death of the Prophet, sallallaahu alayhi wa sallam, Umm Salamah, may Allaah be pleased with her, lived for many more decades until she was the last to die of the Prophet's, sallallaahu `alayhi wa sallam, wives.

[42] The Prophet, sallallaahu alayhi wa sallam, was here referring to an army under the command of Abraha Al-Ashram who was accompanied by a huge elephant and with the intention of destroying the Ka`bah at Makkah; but Allaah prevented this

army and their elephant from reaching the interior of Makkah and He destroyed them. The event took place in the year the Prophet was born. [translator]

Thus did Umm Salamah witness some of the crucial events that the Muslims experienced. There is no doubt that the crisis that emanated from the martyrdom of `Uthmaan ibn `Affaan, may Allaah be pleased with him, was the most dangerous and had the farthest impact. But Umm Salamah, may Allaah be pleased with her, remained neutral throughout. She rather — according to many reports — called to harmony and mutual love among the Muslims.

One of the most prominent deeds attributed to her during these crises was her criticism of `Aa'ishah, may Allaah be pleased with her, after the Battle of the Camel.

The love for Allaah and His Messenger, sallallaahu `alayhi wa sallam, and the love for the Prophet's, sallallaahu `alayhi wa sallam, household had occupied the big heart of Umm Salamah.

May Allaah be pleased with her and please her! May He honour her abode and made her a model for our women! He is the All-Hearing, the Responding.

Maariyah, may Allaah be pleased with her, the Copt

After the Truce of Hudaybiyah that took place in the month of Shawwaal of the Year 6 A.H., the Messenger of Allaah, sallallaahu `alayhi wa sallam, sent message of Islam to the kings and the rulers of the then world, inviting them and their peoples to Islam and warning them that they would be responsible for the delay in responding to this call and reminding them of the repercussion of disdaining the pure religion.

But why had he not invited them at the beginning of his mission? The answer to this question demands deep

understanding of the Seerah as it demands a serious study. The answer — by the grace of Allaah — is neither a talisman nor an enigma.

The struggle between this new religion and the leaders of polytheism among the Quraysh was intense and was in full swing. But on the path of the Muslims, this war was characterized by only insistence and firmness upon the truth and enduring of persecutions without a fight.

This was the situation for the entire thirteen years of Makkan period. Then the Hijrah to Madeenah took place after the Pledge of the Ansaar, the Aws and Al-Khazraj to the Messenger of Allaah, sallallaahu `alayhi wa sallam, that they would fight against all people in the cause of this religion and would protect the Prophet, sallallaahu alayhi wa sallam, and help his cause.

Then Allaah revealed the verse:

{***Permission to fight [against disbelievers] is given to those [believers] who are fought against, because they have been wronged; and surely, Allaah is Able to give them [believers] victory.***}[Quran 22: 39]

It is then that the Jihaad took a new nature, which is positivism and confrontation in the war field.

The existence of Islam since its first day in Madeenah had taken a political dimension which means: A state with its own geographical boundaries, people and system. This situation is corroborated by the agreements the Prophet, sallallaahu alayhi wa sallam, entered into with the Jews of Madeenah: Banu Qaynuqaa`, Banu Nadeer and Banu Quraydhah. The texts and articles of those agreements testify to this view. They are agreements of alliance, non-aggression and acknowledgement of each party's authority over its followers.

However, the aversive Quraysh — who turned away from the truth and guidance and instead inclined towards ignorance, error and desire while they were still the leaders of the Arabs and their object of respect — were hostile towards Islam, its Messenger and the Muslims.

It engaged the Muslims in battles from Badr to Uhud to the Trench! Its hostility towards the Muslims continued till the day of Hudaybiyah. It was in Hudaybiyah that a truce took place between the Messenger of Allaah, sallallaahu `alayhi wa sallam, and the Quraysh represented by Suhayl ibn `Amr.

This truce recognized the political entity of the Muslims as represented by the Messenger of Allaah, sallallaahu `alayhi wa sallam, as the leader of that authority, and not as Prophet and Messenger.

We can observe this in Suhayl's rejection of the expression: `Muhammad, the Messenger of Allaah, sallallaahu `alayhi wa sallam, when the truce was being drafted. What does this rejection mean? It means: If we had acknowledged your being the Messenger of Allaah, we would not have waged war against you. You should therefore instead write your name and the name of your father!

The result of this truce is that the Messenger of Allaah, sallallaahu `alayhi wa sallam, with the acknowledgement of the Quraysh became the leader of a state!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, henceforth was in a position to address letters to leaders of nations. No doubt, he was greater and nobler than the mere political title, but that was necessitated by the dictates of international relations.

Dear reader, this introduction was written because of the heretic and supercilious advocates of secularism and sabotage who talk on issues they know nothing about!!

It is also a historical necessity relating to our topic of discussion, which is the presence of Maariyah, the Copt around the Messenger of Allaah, sallallaahu `alayhi wa sallam, and in his household.

Had it not been for the Prophet's, sallallaahu `alayhi wa sallam, letter to Muqawqis the ruler of Egypt, there would not have been any mention of Maariyah in the history of Islam.

The Muqawqis was based in Alexandria. He took the city as his headquarters. He held the religious and political leadership over the Egyptian Copts, in spite of the Roman occupation of their land and their usurpation of the will of Egyptian people for many years.

The church then was divided into groups as far as belief, conducts and rituals were concerned: Western Church under the leadership of the Romans and Eastern Church under the leadership of its patriarchs and bishops. The Muqawqis belonged to the latter group.

It was Haatib ibn Abu Balta`ah who was sent with the Prophet's letter to the Muqawqis. All letters that were sent to different kings and rulers were of the same content.

The Muqawqis received the envoy of the Messenger of Allaah, sallallaahu `alayhi wa sallam, received the letter and read it. He hosted the envoy and honoured him but he did not accept the message of Islam.

He then sent some gifts with the envoy to the Messenger of Allaah, sallallaahu `alayhi wa sallam. The gifts are:

1. Maariyah and her sister Seereen

2. A mule named *Duldul*.

3. A donkey named *Ya`foor*.

4. An old eunuch known as *Ma'boor*. Some said he was Maariyah's brother but the correct view is that he was her relative.

5. 1000 *Mithqaal* of gold.

6. Twenty fine cloths.

Maariyah was a Copt girl from a village in the Upper Egypt. Her name was Ansana. She was fair-complexioned and beautiful with curly hair. It was said that her mother was of Roman descent and that this was the reason for her white skin.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, took her for himself. He cohabited with her as maid that his right hand possessed and in spite of that, made her wear Hijaab. He gave her sister Seereen as a gift to Hassaan ibn Thaabit.

The Prophet, sallallaahu alayhi wa sallam, first sheltered her in the apartments of his wives. He was very fond of her. He would pass two or three nights in her house. This made his other wives being enormously jealous of her. He then took her to an outskirt of Madeenah called Al-`Aaliyah and he would visit her there.

Maariyah embraced Islam and she practiced the religion excellently. This caused the Prophet, sallallaahu alayhi wa sallam, to love her more.

The following is the role that Maariyah — in her presence around the Prophet, sallallaahu alayhi wa sallam, and in the house of prophethood — played. The role has its dimensions: Islamic rules and social implications.

Let us listen to `Aa'ishah, may Allaah be pleased with her, the mother of the faithful narrate to us an aspect of the story of Maariyah.

`Amrah bint `Abdur-Rahmaan Al-Ansaariyah narrated from `Aa'ishah, may Allaah be pleased with her, that she said: "I have never been jealous of any woman as I have been of Maariyah. This is because she was beautiful and curly-haired. The Messenger of Allaah, sallallaahu `alayhi wa sallam, was fond of her. When she first arrived, the Prophet, sallallaahu alayhi wa sallam, lodged her at the house of Haarithah ibn Nu`maan. She then became our neighbour. He would stay with her for the most part of the night and the day until he would be tired or she would be tired. He then transferred her to Al-`Aaliyah where he would frequently visit her. And that would terribly upset us."

Maariyah became pregnant, while none of the Prophet's, sallallaahu `alayhi wa sallam, wives, since he came to Madeenah was ever pregnant. He was therefore happy and his love and affection for her increased. He would incessantly stay with her.

It happened once that he cohabited with her in the apartment of Hafsah, may Allaah be pleased with her, and on her day. Hafsah, may Allaah be pleased with her, was very upset by this and she complained saying, "O' Allaah's Prophet, sallallaahu alayhi wa sallam, you have done to me something you have never done to any of your wives, and on my day, during my turn and in my bed!!!”

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then replied her, "Will it not please you if I forbid her for myself and not come near her again?" Hafsah, may Allaah be pleased with her, answered, "Yes." He then prohibited her for himself and requested from Hafsah, may Allaah be pleased with her, to keep the matter as a secret and not mention it to anyone.

But Hafsah told `Aa'ishah, may Allaah be pleased with them, of the matter; and Allaah informed him of this.

Then a rebuke, rules and threats came.

It is on this occasion that Allaah revealed His Saying (what means):

{***0' Prophet! Why do you ban [for yourself] that which Allaah has allowed to you, seeking to please your wives? And Allaah is Oft-Forgiving, Most Merciful. Allaah has already ordained for you [O' men] the dissolution from your oaths. And Allaah is your Mawla [Lord, or Master, or Protector] and He is The All-Knower, The All-Wise. And [remember] when the Prophet disclosed a matter in confidence to one of his wives [Hafsah], then she told it [to another i.e., `Aa'ishah], and Allaah made it known to him; he informed part thereof and left a part. Then when he told her [Hafsah] thereof, she said: `Who told you this?' He said: `The All-Knower, the All-Aware [Allaah] has told me.' If you two [wives of the Prophet, `Aa'ishah and Hafsah] turn in repentance to Allaah, [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet likes], but if you help one another against him [Muhammad] then verily, Allaah is his Mawla [Lord, or Master, or Protector], and Jibreel [Gabriel], and the righteous among the believers; and furthermore, the angels are his helpers. It may be if he divorced you [all] that his Lord will give him instead of you, wives better than you — Muslims [who submit to Allaah], believers, obedient [to Allaah], turning to Allaah in repentance, worshipping Allaah sincerely, given to fasting or emigrants [for Allaah's sake], previously married and virgins.***}[Quran 66: 1-5]

These noble verses — throughout this Soorah — revolve around three things:

One: Reason for the revelation, mentioning of the event and its entailment of censure from Allaah to His Messenger in the beginning of the Soorah. The Soorah then mentioned the rule concerning atoning for an oath and then a severe threat from Allaah for `Aa'ishah and Hafsah's, may Allaah be pleased with them, helping of one another against the Messenger of Allaah, sallallaahu `alayhi wa sallam.

Two: Mentioning of sincere repentance. This is addressed to all Muslims.

Three: The Soorah ends with citing an example from history about two women who would enter Hell though they were wives of two Prophets. They are Prophet Noah's, may Allaah exalt his mention, wife and Prophet Lot's, may Allaah exalt his mention, wife. Both of them betrayed their husbands and their husbands did not avail them nothing against Allaah and they were told, "Enter the Fire along with those who enter!"

Another example is then cited of the two among the women of Paradise: Pharaoh's wife who asked her Lord to build a house for her in Paradise and rescue her from Pharaoh and his evil deeds and from the regressive people. The second woman is Maryam (Jesus' mother), may Allaah exalt their mention, the daughter of `Imraan who guarded her chastity and she testified to the truth of the Words of her Lord and she was of the obedient to Allaah.

Dear reader, do not forget that Maariyah was the cause of all this.

She was once wrongfully accused of a doubtful behaviour. But Allaah exonerated her.

Ibn `Abdul-Hakam narrated on the authority of `Abdullaah ibn `Umar, may Allaah be pleased with them, who said: "The Messenger of Allaah, sallallaahu `alayhi wa sallam, visited the

Copt lady, the mother of his son Ibraaheem and found with her a relative of hers[43] who came along with her from Egypt and who frequently visited her. The Prophet, sallallaahu alayhi wa sallam, was upset and he went back. `Umar, may Allaah be pleased with him, then met him and knew from his looks that he was upset. So he asked him of the matter and he informed him. Thereupon, `Umar, may Allaah be pleased with him, took his sword and went in to the apartment of Maariyah while her relative was still with her. He aimed at striking him with the sword. When the eunuch saw that, he exposed himself for he had no genitals. When `Umar, may Allaah be pleased with him, saw that, he returned to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and informed him of what he saw. The Prophet, sallallaahu alayhi wa sallam, thereupon said: `Angel Gabriel has come to me and informed me that Allaah has exonerated Maariyah and her relative and that she is pregnant of a son for me and that he resembles me more than anybody else. He also commanded me to name him

[43] **He is Ma`boor the eunuch.**

Ibraaheem and he (Gabriel) called me `Abu Ibraaheem'.'"[44]

This incidence is reported in another version without the addition mentioned at the end.

Thaabit Al-Bunaani narrated from Anas, may Allaah be pleased with him, that a man was charged with fornication with the slave girl of Allaah's Messenger, sallallaahu `alayhi wa sallam. Thereupon Allaah's Messenger, sallallaahu `alayhi wa sallam, said to `Ali, may Allaah be pleased with him, "Go and strike his neck." `Ali came to him and he found him in a well making his body cool. `Ali said to him, "Come out." And as he took hold of his hand and brought him out, he found that his sexual organ had been cut. `Ali then refrained from striking his neck. He came to Allaah's Messenger, sallallaahu `alayhi wa sallam, and said: "Allaah's Messenger, he has no sexual organ."[45]

Maariyah delivered and it was a boy! The Messenger of Allaah, sallallaahu `alayhi wa sallam, named him Ibraaheem as a way of seeking blessing with the name of his ancestor Prophet Ibraaheem, may Allaah exalt his mention.

That was in the month of Dhul-Hijjah, the eighth year after Hijrah.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then said about Maariyah, may Allaah be pleased with her: "Her son has set her free."

This is an Islamic legal rule concerning bondswomen who bear children for their masters after they have been cohabited with as maids who are possessed by right hand. If they deliver their babies they become free.

In this aspect, we can say that Maariyah's presence in the Prophet's, sallallaahu `alayhi wa sallam, household and around him generously enriched Islamic jurisprudence, as it enriched forms of social relations.

The 8th year of Hijrah is the year of conquest, the Conquest of Makkah. It was the occasion in which the Ancient House was purified from the filth of statues and the last bastion of polytheism was eradicated in the Arabian Peninsula. It was an occasion in which the veil of polytheism that had overwhelmed the Quraysh for generations, since their deviation from the pure monotheism of Prophets Ibraaheem

[44] There is Ibn Laheeqah in the chain of transmitters of this narration and he is known as weak. [45] Muslim.

and Ismaa`eel, may Allaah exalt their mention, was removed.

The Prophet's joy at the birth of his son Ibraaheem was great. This joy increases day by day in his heart. For, he would visit Maariyah in her house on days and in turns other than hers in order to see his son Ibraaheem while he grew day after day. He

had carried him in his bosom many times and babbled with him. He was really a father not like other fathers! He was in fact a role model!

Can we forget his playing with his granddaughter Umamah daughter of Zaynab? Can we forget how he carried her in his back while he was in prayer?

Can we forget his love and affection for Hasan and Husayn, sons of Faatimah, may Allaah be pleased with them?

Can we forget his coming down from the pulpit while he saw Husayn entering the mosque stumbling in his long and loose garment and the Prophet, sallallaahu alayhi wa sallam, carried him in his hands and went back to the pulpit to complete his sermon?

We can never forget all that! We should then imagine, in the light of all the above memorable incidences, how strongly the Prophet, sallallaahu alayhi wa sallam, would have been attached to his son Ibraaheem, especially having seen him grow to an eighteen-month-old toddler and having seen him walk and talk!

Yes! He was the fruit of his heart and his own son! But…

{***Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last [end] of the Prophets …***}[Quran 33: 40]

Though this verse was revealed for a specific reason relating to *Zayd ibn Haarithah*, but — as far as I am concerned, and Allaah Knows best — it heralded a divine rule: That the Seal of the Prophets would not have any sons of his who would live after him.

When Ibraaheem was eighteen-months old, he became a victim of a fever. All remedies were of no avail. He breathed his

last in the hands of his father and his soul departed to its Creator.

The women broke into tears and wept in solidarity with the Messenger of Allaah, sallallaahu `alayhi wa sallam.

At the grave of his son, his eyes were overflow with tears and he said nothing more than this:

"The eyes shed tears and the heart grieves. We are saddened by your departure, O' Ibraaheem. And we shall not say except what pleases Allaah."

At the peak of this tragedy, the Messenger of Allaah, sallallaahu `alayhi wa sallam, never forgot that he was a Prophet. How could he forget that?!

At the very time that his son died, there was an eclipse of the son. But that was not because of the death of his son. It was rather a co-incidental orbital movement. Thereupon some people said: "The sun eclipsed for the death of Ibraaheem!"

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, heard that, he quickly announced, "The sun and the moon are two of the Signs of Allaah. They do not eclipse because of anyone's death or because of their life."

Maariyah, may Allaah be pleased with her, lived for many years after the death of Allaah's Messenger, sallallaahu `alayhi wa sallam. Abu Bakr used to pay for her maintenance, and `Umar did so after Abu Bakr, may Allaah be pleased with them.

In the year 6 A.H., Allaah invited her unto Himself.

Al-Waaqidi said: "She died in Muharram of the 6th year of Hijrah. `Umar, may Allaah be pleased with him, gathered people to witness her funeral. He led the prayer on her after which she was buried at Al-Baqee`."

May Allaah be pleased with her and make the upper Paradise her abode!

There is final statement I would like to make:

The name Maariyah was strange among ordinary and known Arab names. I have never come across a female companion whose name is Maariyah (besides the mother of the Prophet's son) except only one.

Ibn Hajar said:[46] "Maariyah, the Prophet's maid." Abu `Umar[47] said: "Her agnomen is Umm Rabaab. Her Hadeeth was narrated by the people of Basra that she tilted her head for the Prophet, sallallaahu alayhi wa sallam, when he ascended a wall running away from the polytheists."

I (Ibn Hajar) say: This narration was reported by Ibn Mandah from Ya`laa ibn Asad and `Abdullaah ibn Habeeb from Umm Sulaymaan from her mother from her grandmother from Maariyah who said: "I tilted my head for the Prophet, sallallaahu alayhi wa sallam, ..." He (Ibn Mandah) then mentioned the remaining part of the Hadeeth. In her biography, he said about her, "Maariyah, the housemaid of the Prophet, sallallaahu alayhi wa sallam, ''I (Ibn Hajar) say: "It will soon come that her name is Mardiyah and that she was a companion. As for Umm Sulaymaan, I do not know her name."

The above corroborated our view that the name `Maariyah' is not Arabic and that the Arabs did not know it except after Maariyah, the Copt. I believe that `Maariyah' is a distortion of Maryam, because the name Maryam in foreign language is close to Maariyah in pronunciation.

[46]" See Al-Isaabah, vol. 4, p. 391.
[47] i.e. Ibn `Abdul-Barr in his work: *Al-Istee`aab*

Juwayriyah bint Al-Haarith, may Allaah be pleased with her, mother of the faithful

Mother of the faithful `Aa’ishah, may Allaah be pleased with her, said: "I did not know a woman who brought greater blessing to her people more than Juwayriyah."

Juwayriyah is a diminutive form of Jaariyah.

Diminutive form in Arabic language has two opposing purposes. It can be used to as an expression of praise, commendation and showing love. It can also be used to disdain or derogate.

As for Juwayriyah, may Allaah be pleased with her, it was the Prophet, sallallaahu alayhi wa sallam, who named her so. For her name was Barrah: the name her father gave her. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then changed her name from Barrah to Juwayriyah.

Changing names of his companions is a known habit of the Prophet, sallallaahu alayhi wa sallam, whether it is a male or a female's name. He did this in order to let his companions shun all that was related to the time of ignorance.

As to why he changed the name of a number of female Muslims from `Barrah', there are different opinions in this regard, some of these related to the individuals and some related to the meaning.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, disliked that a man should praise himself, for the name `Barrah' is derived from birr which means righteousness. How then can a person claim to be righteous and strut about with that name?

He also disliked that one should say: He just left the house of `Barrah' (which means: a righteous woman).

Juwayriyah, may Allaah be pleased with her, was the daughter of the chief of Banu Al-Mustaliq, Al-Haarith ibn Abu Diraar. She was married to Maani` ibn Safwaan, one of their leaders and most influential men.

Banu Al-Mustaliq is one of the tribes that waged war against Islam wanting to extinguish the light of Allaah with their mouths and hands and stubbornly remaining upon their state of ignorance and paganism.

They massed up weapons and prepared to attack Madeenah.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, given the capabilities and extraordinary leadership qualities he was endowed with, had appointed highly qualified men among his companions to monitor the movement of the enemy so that he could accurately estimate the situations and draw out plans. We are not saying this randomly. All his battles rather testified to this. Even his directives to his commanders under whom he sent contingencies to different directions corroborate that.[48]

So Banu Al-Mustaliq's intention and preparations were known through one of the Prophet's, sallallaahu `alayhi wa sallam, intelligence sources.

As an experienced commander, he decided to launch a sudden attack on them and arrived at their place near a well called Al-Muraysee`. There he attacked them and put an end to their hopes and dreams.

Dear reader, it is from here that Juwayriyah, may Allaah be pleased with her, entered the company of the women around the Messenger, sallallaahu `alayhi wa sallam. And it is from here she attained the great honour and the title: `mother of the faithful'.

The mother of the faithful `Aa'ishah, may Allaah be pleased with her, speaks about that day:

"The Messenger of Allaah, sallallaahu `alayhi wa sallam, took the women of Banu Al-Mustaliq as captives. He took out the one fifth of them and divided the remaining ones among his companions giving the cavalry soldier two shares and the infantry soldier a share.

[48] The reader may read the book, Muhammad, the Commander, by Major General Mahmood Sheeth.

Juwayriyah fell into the share of Thaabit ibn Qays Al-Ansaari. She was formerly married to a cousin of hers known as Maani` ibn Safwaan ibn Maalik ibn Judhaymah, who is also known as Dhu Ash-Shafrah. She was bereaved of him. She then agreed with Thaabit ibn Qays to buy her freedom with nine *Ooqiyah*."

`Aa'ishah, may Allaah be pleased with her, describes her saying, "She was a pleasant woman. No one saw her except he became captivated by her. While the Messenger of Allaah, sallallaahu `alayhi wa sallam, was when suddenly Juwayriyah, may Allaah be pleased with her, entered asking him concerning

her ransom agreement (with Thaabit). By Allaah, as soon as I saw her, I disliked her entering the place of Messenger of Allaah, sallallaahu `alayhi wa sallam, for I knew that he would see what I saw in her.

She then started addressing the Prophet, sallallaahu alayhi wa sallam, `O' Messenger of Allaah! I am Juwayriyah bint Al-Haarith the leader of his people. You are not oblivious of what had happened to me. So I fell in the share of Thaabit ibn Qays and I agreed with him to ransom myself with nine Ooqiyah. So help me to free myself.'

The Messenger of Allaah, sallallaahu `alayhi wa sallam, replied, `Do you want what is better than that?'

She said: `What is it?'

The Prophet, sallallaahu alayhi wa sallam, said: `I will pay on your behalf and then marry you.

She said: `Yes, O' Messenger of Allaah.'

The Prophet, sallallaahu alayhi wa sallam, then said: `I have done that."'

This event leads us to a brief discussion about some of the Prophet's, sallallaahu `alayhi wa sallam, marriages so that some among us might not fall victims to misconceptions, scorning or mocking stirred by the orientalist and occidentalist, enemies of Islam and the Prophet, sallallaahu alayhi wa sallam. Through these misconceptions, the enemies had created a crevice in the hearts and minds of the people. They mock and attack Islam, its Prophet and the Muslims. May Allaah destroy them; why are they deluded?

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was, in all his marriages, an excellent example of human attitude and inclination. He has more right to the Muslims than they have

to their own selves. His desire for any woman was only in accordance with the natural inclination that Allaah created in him as human being, though that desire was not the dominating factor in his marriages.

There are many harmonious evidences for this since his first marriage. He consummated his first marriage with Khadeejah, may Allaah be pleased with her, while he was in the prime of his youthfulness, active and energetic, while Khadeejah, may Allaah be pleased with her, was forty years old and close to menopause.

Then he married Sawdah, may Allaah be pleased with her, the rather overweight woman. She was, however, one of the earliest Muslims and immigrants. She was also one of the believing women who devotedly worshipped and emigrated for the cause of Allaah. It was then necessary to console her.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then married `Aa’ishah, may Allaah be pleased with her.

The command to marry her came from the heaven. He then proposed marriage to her, and he did not consummate his marriage with her until after more than two years of contracting the marriage when her father, Abu Bakr, may Allaah be pleased with him, reminded him.

It should be recalled that there was a strong relationship between the Prophet, sallallaahu alayhi wa sallam, and Abu Bakr's, may Allaah be pleased with him, household generally and between him and Abu Bakr, may Allaah be pleased with him, himself particularly. Strengthening relationship is a necessity if the ties are to be kept alive, especially in a tribal society that was still impacted with clan inclinations. This was to help the cause of Islamic propagation and foster harmony among its elements and its supporters.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, caused a crack in the Umayyad household when he successively married his two daughters, Ruqayyah and Umm Kulthoom to `Uthmaan, may Allaah be pleased with them, who was one of the leading Umayyads in status, wealth and influence.

Consider also, his marriage to Umm Habeebah, may Allaah be pleased with her, who was in her loneliness, widowhood, emigrations, tribulation and patience. She was a daughter of Abu Sufiyaan the heir to the Quraysh leadership in politics and war and the chief of Banu Umayyah. We have already mentioned the statement he made when he heard of the Prophet's, sallallaahu `alayhi wa sallam, marriage proposal to his daughter, and his acknowledgment of the Prophet's, sallallaahu `alayhi wa sallam, farsightedness and wisdom.

Giving solace is a human tendency and strengthening relationships is one of the necessities of promoting the cause of Islam. These two are some of the major factors in his marriages.

As regards sexual passion with which the misguided ones and the slanderers accuse him, the Messenger of Allaah, sallallaahu `alayhi wa sallam, had, in his human life, no more than what he was naturally endowed with.

Let us now go back to our discussion on Juwayriyah and her being around the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The first statement she uttered was, "O' Messenger of Allaah, sallallaahu `alayhi wa sallam!"

This statement alone is enough to indicate her Islam.

She then added, "I am Juwayriyah, the daughter of Al-Haarith who is the leader of his people and I have been affected with something (captivity) that is known to you. For, I fell into

the share of Thaabit ibn Qays and I agreed with him to ransom myself with nine Ooqiyah. So help me to free myself."

Then she had embraced Islam though she was the daughter of her people's leader and she came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, seeking his help. She then needed to be put in her correct and rightful place.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then told her, "Do you want what is better than that?"

She asked, "What is it?"

The Prophet, sallallaahu alayhi wa sallam, said: "I will pay your ransom on your behalf and will then marry you."

She said: "Yes, O' Messenger of Allaah."

The Prophet, sallallaahu alayhi wa sallam, then said: "I have done that."

She came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, seeking for what was good but she got what was better and greater.

There is no doubt that this action of the Prophet, sallallaahu alayhi wa sallam, had left its impacts and far-reaching effects on her heart and in the hearts of her family and, by extension, her tribe.

`Aa'ishah, may Allaah be pleased with her, said: "Then the news of the marriage came to the people and started saying, `Will the Prophet's, sallallaahu `alayhi wa sallam, in-laws be held as captives?!!' Then the people freed all the captives that were with them of the tribe of Banu Al-Mustaliq, and the number of those freed reached one hundred households because of the Prophet's, sallallaahu `alayhi wa sallam, marriage to Juwayriyah."

`Aa’ishah, may Allaah be pleased with her, added, "I knew of no other woman who brought greater blessing to her people than Juwayriyah. And that was when the Prophet, sallallaahu alayhi wa sallam, was returning from the Battle of Muraysee`."

Juwayriyah was, at the beginning of her Islam, the source of good and blessing. And this was her first credit.

She had another credit that lies in her excellence adherence to the teachings of Islam the truthfulness of her Eemaan. This has to be so because she was in the household of the Prophet, sallallaahu alayhi wa sallam, and in a place where Allaah's clear verses were being revealed to the Prophet, sallallaahu alayhi wa sallam.

Ibn `Abbaas, may Allaah be pleased with him, narrated that Juwayriyah's name was `Barrah', so the Messenger of Allaah, sallallaahu `alayhi wa sallam, named her Juwayriyah. He then said: "The Prophet, sallallaahu alayhi wa sallam, prayed Fajr prayer and then left her apartment. He stayed out until forenoon and then came while she was still at her place of prayer. She told him, `I have remained here ever since you left.' The Prophet, sallallaahu `alayhi wa sallam, thereupon told her, `I have recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are, `Praise be to Allaah according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)'. "

In addition to her great piety and deep worship, she was also a treasure of the noble traditions of the Prophet, sallallaahu `alayhi wa sallam, which she narrated from him.

Abu Ayyoob Al-`Atakee narrated from Juwayriyah who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam,

visited her on a Friday while she was fasting. He asked her, "Did you fast yesterday?" She said: "No." He said: "Are you going to fast tomorrow?" She said: "No." Thereupon he said: "Then, break your fast."

There are other Ahaadeeth like this from which Islamic legal ruling are derived, either in acts of worship or in human interactions, which the erudite scholars regard as important and fundamental sources.

Even the issue of coitus interruptus[49] which is a subject of wide controversy where some scholars support it and some oppose it; it was a product of the Battle of Banu Al-Mustaliq of which Juwayriyah was one of its major personalities.

Bukhaari and Muslim, may Allaah have mercy upon them, reported on the authority of Abu Sa`eed Al-Khudri who said: "We went out with Allaah's Messenger, sallallaahu `alayhi wa sallam, for the Campaign of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said: `How can we do coitus interruptus before asking Allaah's Messenger, sallallaahu `alayhi wa sallam, who is present among us?' We asked (him) about it and he said: `It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist."'

[49] An act of sexual intercourse in which the man removes his penis from the woman's body before he ejaculates in order to prevent the woman from being pregnant. (Oxford Advanced Learner's Dictionary)

The Prophet's statement, "If any soul (till the Day of Resurrection) is predestined to exist, it will exist", means: whether you practice coitus interruptus or not, is useless. For, some sperms may sneak in before the withdrawal and conception

takes place or the ejaculation may take place inside the woman's body and yet causes no pregnancy. The fact that this event took place during the battle of Banu Al-Mustaliq is the correct opinion.

There is another point in which the Prophet's, sallallaahu `alayhi wa sallam, greatness vividly shows, through his prophethood and messengership:

Juwayriyah's father, Al-Haarith ibn Abee Diraar knew of his daughter's movement from the possession of Thaabit ibn Qays to the house of Muhammad, sallallaahu `alayhi wa sallam, and that she had become the Prophet's wife. He then decided to come to Madeenah to ransom her with one hundred camels, hoping that the Prophet, sallallaahu `alayhi wa sallam, will accept that from him.

When he came close to Madeenah, he looked at his camels scrutinizing them, and he saw two camels that impressed him. He made up his mind to put them aside so that they would not be among the ransom camels. So he set them aside, tied them up in a safe place and assigned some guards from his company to watch over them.

He then entered to meet the Messenger of Allaah, sallallaahu `alayhi wa sallam, while he was in the mosque and greeted him. He then begged him to accept the ransom and give his daughter back to him. The Messenger of Allaah, sallallaahu `alayhi wa sallam, welcomed him and asked him with a smile, "What about the two camels you set aside and tied up in so and so place?"

The man suddenly became speechless and was visibly amazed. His tongue was unable to tell lie. He then spoke the following words:

"I testify that there is no deity worthy of worship except Allaah and that you, Muhammad are a Messenger of Allaah! By Allaah! No one knows of this matter except Allaah alone."

Following Al-Haarith's Islam, all members of Banu Al-Mustaliq tribe also embraced Islam when he returned to them and informed them about what happened and called them to Islam.

This is a manifestation of Allaah's blessing upon Juwayriyah and her tribe, through His Messenger, sallallaahu `alayhi wa sallam. It was also partly due to her stay with the Messenger of Allaah, sallallaahu `alayhi wa sallam, among his household.

Juwayriyah lived till the 50th year of Hijrah. She was said to have attained the age of sixty-five before she died.

The then governor of Madeenah, Marwaan ibn Al-Hakam performed the funeral prayer on her after which she was buried in al-Baqee`.

May Allaah be pleased with her and please her! May He also honour her abode and the place of rest!

Women whose lives were connected with the life of the Messenger, sallallaahu `alayhi wa sallam

Umm Haani' and Nab`ah

Asmaa' bint Abu Bakr

Safiyah bint `Abdul-Muttalib

Umm Al-Fadl, the wife of his uncle Al-`Abbaas

Asmaa' bint `Umays

Umm Ma`bad

Umm `Umaarah

Rafeedah Al-Aslamiyah

Umm Waraqah, the Martyr

Umm Kulthoom bint `Uqbah

Umm Sulaym bint Milhaan

Umm Haraam

Faatimah bint Al-Khattaab

Umm Manee`

Al-Khansaa'

Ash-Shaymaa', his foster sister

Umm Haani' and Nab'ah,

May Allaah be pleased with them

Umm Haani' is Fakhitah[50] bint `Abu Taalib and `Ali's sister; while Nab`ah is her Abyssinian maid.

We are mentioning them together and in a single context because the Hadeeth about the Prophet's, sallallaahu `alayhi wa sallam, night journey (*Al-Israa'*) on the 27th night of Rajab in the 11th year after his commission as a Prophet, sallallaahu `alayhi wa sallam, revolved around both of them.

Al-Israa' is one of the most important and fundamental events in the course of Da`wah. It is an event that attracts the attention of many among those whom Allaah endowed with knowledge and understanding and who derived lessons from it, either from the event itself or from what it entails and its consequences.

It is true that there are many narrations concerning *Al-Israa'* from a number of companions among whom are: Anas ibn Maalik, Buraydah ibn Al-Khaseeb Al-Aslami, Jaabir ibn `Abdullaah, Hudhayfah ibn al-Yamaan, Abu Sa`eed Al-Khudri, Shaddaad ibn Aws, `Abdullaah ibn `Abbaas, `Abdullaah ibn Mas`ood, `Umar ibn Al-Khattaab, Abu Hurayrah and `Aa'ishah, mother of the faithful, may Allaah be pleased with them. However, the narration of Umm Haani' has many chains, though there are slight differences in their wording.

This is in addition to the fact that the one who narrated it is Muhammad ibn Ishaaq Al-Muttalibi, the leading scholar in the writing of *Seerah* and whom Ibn Hishaam, Ibn Katheer and others quoted. He is an authority in this field.

Also none of the contemporaries of Umm Haani' among the companions or their followers disputed her narration.

As for Nab`ah, the Abyssinian maid-servant of Umm Haani', may Allaah be pleased with her, she was the link and a trusted source of the narration. In *Al-Isaabah*, Ibn Hajar said about her:

[50] Some say that her name is Faatimah. But Faakhitah is more popular according to Ibn Hajar.

"Nab`ah is the Abyssinian maid-servant of Umm Haani', may Allaah be pleased with her. Abu Moosa mentioned her in Adh-Dhayl. He mentioned through Al-Kalbi from Abu Saalih the freed-slave of Umm Haani' bint `Abdul-Muttalib concerning the Prophet's, sallallaahu `alayhi wa sallam, *Israa'* that Umm Haani' said: 'The Prophet, sallallaahu alayhi wa sallam, was taken for the night journey while he was sleeping in my house on that night. He performed the `Ishaa' prayer and then slept and we also slept. When it was just before *Fajr* prayer, we woke up for *Fajr* and we prayed behind him. He then told Umm Haani', 'Umm Haani'! I prayed `Ishaa' with you as you have seen, I then went to the *Bayt Al Maqdis* (in Jerusalem) and I prayed there. I then came back to pray *Fajr* with you'."'

When he was about to go out, Umm Haani', may Allaah be pleased with her, took the edge of his garment, revealing thereby his belly that is white as a folded Egyptian fabric and told him, "O' Prophet of Allaah, do not tell people this, lest they disbelieve you and harm you." But he said: "By Allaah, I will tell them."

I then told an Abyssinian maid-servant, known as Nab`ah, to follow him and listen to what he told people and the reply the people gave him.

When he went out informing people, they were surprised and said: "What is the sign for that, O' Muhammad?"

He (the narrator) then mentioned the remaining report in which there is a description of *Bayt Al-Maqdis* and the saying of Abu Bakr, "You have said the truth."

Ibn Haani' proceeded, "I then heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, that day saying, `O' Abu Bakr, Allaah has named you As-Siddeeq (the truthful).' "

Ibn Hajar then comments, "This is more correct than Al-Kalbi's report. For there is in Al-Kalbi's report that the Prophet, sallallaahu alayhi wa sallam, prayed `Ishaa' and *Fajr* with them, while the prayers were only ordained during the ascension to the heaven (in the night of *Israa'*). Also the report that he slept at Umm Haani's house is not correct. What is correct is that he slept in the mosque."[51]

[51] **Al-Isaabah vol. 4, pp. 403-404.**

Umm Haani' was married to Hubayrah ibn `Amr of Banu Makhzoom clan by her father.

She embraced Islam, believed in Allaah and His Messenger, sallallaahu `alayhi wa sallam, and followed him. But her husband remained upon his polytheism. So she stayed with her husband and children and did not migrate.

On the day of the conquest of Makkah, one of the polytheists escaped to her house seeking her protection and fearing for his life. `Ali ibn Abu Taalib, may Allaah be pleased with him, who was her brother followed this refugee to her house. But Umm Haani', may Allaah be pleased with her, stood in his face, preventing him from hurting the man. This caused an argument between her and `Ali, may Allaah be pleased with him, that almost resulted in a fight. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then arrived. When he heard her

statement, he honoured her right of giving protection and said: "We have given protection to those you have given protection to, Umm Haani’." She then felt relieved.

The above should be enough about Umm Haani’.

As for Nab`ah, there is another aspect in her life regarding the report about the Prophet's, sallallaahu `alayhi wa sallam, night journey. It is important to mention that she had a comprehending heart, open ears and a preserving memory. She sincerely and honestly narrated the conversation that took place between the Messenger of Allaah, sallallaahu `alayhi wa sallam, and a group from the Quraysh.

The Lady of the Two Girdles
Asmaa' bint Abu Bakr,
May Allaah be pleased with her

She is an excellent example of self-dignity and pride.

She faced two tyrants stubbornly. One of them is Abu Jahl, `Amr ibn Hishaam, the Pharaoh of this Ummah, according to the title the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave him. And the second one is Hajjaj ibn Yoosuf Ath-Thaqafi.

She was a paternal sister of `Aa’ishah, may Allaah be pleased with her, and she was some years older than her, for she was born seventeen years before the Prophet, sallallaahu `alayhi wa sallam, was commissioned. Asmaa', may Allaah be pleased with her, had embraced `Aa’ishah, may Allaah be pleased with her, since when she was young. She was in fact like a mother to her. So, `Aa’ishah grew up loving Asmaa', respecting her and giving her due preference.

Asmaa', may Allaah be pleased with her, witnessed the noble Prophetic commissioning in every single aspect. There is no wonder! She was a valuable member of Abu Bakr's household

which was — of the all the households of Makkah — the place of refuge and rest for the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The Prophet, sallallaahu `alayhi wa sallam, would visit the houses of his earliest companion occasionally but he would not miss visiting Abu Bakr's house every day. This is according to what `Aa’ishah, may Allaah be pleased with her, told us.

This was the case until the day of Prophet's, sallallaahu `alayhi wa sallam, migration after thirteen years of calling people to Islam and in which the Muslims met the severest obstinacy and cruelest confrontation from the tyrants of ignorance. All this confrontation increased Asmaa' in nothing but resilience and strength.

The Prophet's, sallallaahu `alayhi wa sallam, movement — in the company of his companion Abu Bakr, may Allaah be pleased with him, to the Cave of Thawr to hide — commenced from the house of Abu Bakr. It was from here that roles were apportioned.

`Abdullaah ibn Abu Bakr, may Allaah be pleased with him, was to go and eavesdrop and get the words and movements of the polytheists. He would then bring the news to the Messenger, sallallaahu `alayhi wa sallam, and his father in the night and then go back to Makkah.

`Aamir ibn Fuhayrah, the free slave of Abu Bakr, may Allaah be pleased with him, and the shepherd of his sheep would herd his flock at the heels of `Abdullaah to erase his footprints, so that no one would know his movements. He would then bring the sheep close to the cave, milk them and give the evening milk to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and his companion.

Asmaa’, may Allaah be pleased with her, would prepare food in their house and would then secretly carry it away far from the sight of the unjust people. Anyone who follows the way from Makkah to the Cave of Thawr through the rocky and rugged mountainous paths will realize how astute Asmaa' was.

In the morning of the night of Hijrah, the Quraysh were at a loss because the Messenger of Allaah, sallallaahu `alayhi wa sallam, had escaped from his house in between two young men whom the Quraysh had positioned at his door to watch him. He escaped their attention reciting the verse:

{***... And We have covered them up, so that they cannot see.***}[Quran 36: 9]

He escaped safely and unhurt, surrounded with Allaah's care through His noble angels to the house of Abu Bakr, may Allaah be pleased with him, and from there to the Cave of Thawr.

Abu Jahl, having become frantic and losing his senses when he heard that the Prophet, sallallaahu `alayhi wa sallam, had escaped came to Abu Bakr's, may Allaah be pleased with him, house. He knocked the door and Asmaa' came out to meet him.

She asked her of her father's whereabouts and she replied confidently, proudly and courageously, while noticing the sparkles of fire in the eyes of this tyrant, "I don't know."

Facing another unbearable disappointment and unable to control himself, Abu Jahl gave her a very hard slap on her face. That slap was so hard that her rings flew off her ears. But she was unconcerned and rather stood there like a formidable dam in front of that tyrant until he tuned back and left.

The history will forever remember this event in the life of Asmaa'. The truthful believers who fight in the cause of Allaah will never forget it; neither will the truthful believing women who

fight in the cause of Allaah, who migrate for the sake of Allaah and who worship Allaah devotedly forget it.

On the day of departure from the cave to Yathrib (which was to be later known as Madeenah), Asmaa' prepared the provision for the great journey. But she forgot to include the ribbon for tying the food container and the water skin to the camel. As a clever and smart lady, she removed her girdle, tore it into two and used one of them to tie the food container and the other to tie the water skin.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, smilingly looked at her and said: "Indeed, Allaah has given you, in exchange for this girdle, two girdles in Paradise."

This saying of the Prophet, sallallaahu `alayhi wa sallam, was the greatest testimony and the most honourable one, for that matter, for this woman. It is a great source of pride for her, though she had the modesty and amicability of the believer.

Asmaa' later married Az-Zubayr ibn Al-`Awwaam, may Allaah be pleased with them. Az-Zubayr was not wealthy. He had only a horse on which he fought in the way of Allaah. So Asmaa' lived with him in that great discomfort.

Her son, `Urwah narrated from her that she said: "Az-Zubayr married me while he owned nothing but his horse. So I would feed it, take care of it and mark it. I would also grind the kernels and I would carry the kernels from Az-Zubayr's, may Allaah be pleased with him, firm."

Asmaa', may Allaah be pleased with her, found nothing wrong in serving her husband and her home and taking part in shouldering the responsibilities. Perhaps, she carried the greatest responsibility. All that did not have any impact on her self-dignity. It rather increased her in resilience and strength.

She was one of the first and the most brilliant female students who learned from the Prophet's teachings.

Perhaps, her stand against Hajjah ibn Yoosuf — though she had become old and her age was close to one hundred years, and she had become frail and lost her sight — is the best indication of her perpetually young heart and brilliance of her great faith.

Her son, `Abdullaah was defeated in his battle against Hajjaj in Makkah after a historically unparalleled battle and gallantry written down on pages of history with illuminating words.

The hero, `Abdullaah ibn Az-Zubayr fell in that battle and Hajjaj ordered him crucified. He vowed that he would not bring him down from the cross until his mother interceded on his behalf, thereby wanting to crush her sense of pride and dignity.

But she never did!

Ibn As-Sakan reported on the authority of Yahyaa At-Taymi from his father that he said:

"I entered Makkah after Ibn Az-Zubayr was killed and I saw him crucified. I saw his mother Asmaa', may Allaah be pleased with her, who was a tall, blind old woman. She went to Hajjaj and stood before him and said: ‘Is it not time for this rider to dismount?' Hajjaj responded, `He is a hypocrite.' But his mother retorted, `No, he was never a hypocrite. He was rather a constant performer of voluntary fasting and prayer.' Hajjaj then said: `Go away, you old and senile woman.' She again retorted, `I am not senile. I have heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, saying that there would come out of the tribe of Thaqeef a liar and a ruthless murderer. As for the liar, we have already seen him[52], as for the ruthless murderer, it is you.’”

The tyrant Hajjaj could not find any way to suppress this believing, truthful and persevering woman. And he had no other

choice than to bring the corpse of `Abdullaah ibn Az-Zubayr down from the cross.

Asmaa', may Allaah be pleased with her, only lived for few days after this event and then died. May Allaah be pleased with her and please her!

[52] **She was referring to Musaylamah the Liar; he was also of the Thaqeef tribe.**

Safiyah bint 'Abdul-Muttalib,

May Allaah be pleased with her

She was the Prophet's, sallallaahu `alayhi wa sallam, paternal aunt, a daughter of his maternal aunt, the mother of Az-Zubayr ibn Al-`Awwaam and Hamzah ibn `Abdul-Muttalib's full sister.

It was said that she was the Prophet's, sallallaahu `alayhi wa sallam, only maternal aunt who embraced Islam and migrated.

She had a strong personality and she was inclined to sternness and harshness; but how?

Her first marriage was to Al-Haarith ibn Umayyah, Abu Sufiyaan's brother. He then died and there was no children between them. She was then married to Al-`Awwaam ibn Khuwaylid, Khadeejah's, may Allaah be pleased with her, brother, to whom she bore Az-Zubayr and As-Sa'ib. So when he died, Safiyah, may Allaah be pleased with her, devoted all her attention to her two orphaned sons especially the younger one. Whenever he came home complaining from the bullying of his age mates, she would sternly rebuke him, tie him and beat him up.

When one of the members of her husband's family passed by her while she was treating her son in that way, he requested her to be kind to the poor orphan. She told the man that she wanted to make a man out of her son; a man that would be undefeatable and insuppressible, a man that would never surrender to any of Allaah's creatures.

It was reported that Az-Zubayr engaged in a duel with someone who slandered him and Az-Zubayr broke the hand of

the slanderer and severely beat him up. The beaten man, in his pains, was brought to Safiyah, may Allaah be pleased with her, and she asked of what happened to him. And she was told, "He fought with Az-Zubayr and he did to him what you are seeing." When she heard that, she proudly recited a poetry verse saying:

How did you find Zubayr?

Did you find him a cottage cheese or a date fruit?

Or you find him a raving falcon?
He is not an simple to overcome or an easy food that be eaten effortlessly!

Safiyah, may Allaah be pleased with her, achieved what she wanted; for, Az-Zubayr grew strong in body and soul. He had a body that knew no wane or weakness and a soul that knew no lassitude or sluggishness.

It is also said that Safiyah did not embraced Islam until the day her brother did so, though her son Az-Zubayr had earlier embraced Islam and that she used to fight him upon that. But Az-Zubayr had passed the stage of childhood to manhood then and became independent in his personality and opinion. She then had no control over him. He was however dutiful to her and compassionate with her.

Safiyah had many commendable and praiseworthy stances with the Messenger of Allaah, sallallaahu `alayhi wa sallam, in the cause of promoting Islam. One of these is her stance during the battle of the Trench (otherwise known as battle of the Confederates).

The Messenger of Allaah, sallallaahu `alayhi wa sallam, put women and children in fortresses for protection against the confederates and the Jews of Banu Qurayzah. Safiyah was in a fortress knows as Faari` under the supervision of Hassan ibn

Thaabit. Hassan was assigned to look after the women and he did not go out to fight.

Safiyah said: "When the Messenger of Allaah, sallallaahu `alayhi wa sallam, went out to the battle of the Trench, he put the women of his household in a fortress called Faari` and assigned Hassan ibn Thaabit to look after us. A Jewish man then came and climbed the fortress until he was able to see us. I asked Hassan to rise up and kill him but he said that if he could do so, he would have been with the Prophet, sallallaahu alayhi wa sallam, and would not have been assigned to look after the women. I then rose up and killed him, and cut his head off.[53] I then asked Hassan to drag the head of the invader to the Jews who were at the bottom side of the fortress. He swore by Allaah that he would not do so. So I took the head and threw it to them. The Jews then said: `We knew that this man [meaning the Prophet, sallallaahu alayhi wa sallam] would not leave behind his family without someone to look after them. So they dispersed."'

[53] The most famous narration is that she hit him with a plank of wood until he died.

Yoonus ibn Bukayr said: "She was the first Muslim woman to kill a polytheist."[54]

Dear reader, with this stance of Safiyah, we need no more proofs of her strong personality in her faith, her defense of herself and her self-dignity.

On the day of Uhud, she had had more than one stance. When people felt defeated she moved forward, and when people retreated she advanced!

Hammaad narrated on the authority of Hishaam that `Urwah said: "Safiyah came on the day of (the battle of) Uhud

while the Muslims were vanquished holding a spear in her hand and striking with it the faces of the polytheists. When the Messenger of Allaah, sallallaahu `alayhi wa sallam, saw her, he called her son to take hold of her lest she be harmed; for she was his aunt."

When Safiyah heard of the martyrdom of her brother, Hamzah, whom she so much loved, she advanced to look at him and see how he was mutilated with a pierced-open belly, a cut-off nose and severed ears! Zubayr stood in her way out of concern for her and told her, "My mother, Allaah's Messenger, sallallaahu `alayhi wa sallam, is ordering you to go back!" It is here that Safiyah, may Allaah be pleased with her, attained the peak of her stance; and the personality of this strong and persevering believing woman vividly manifested. She told Zubayr, "Why should I go back since I have heard that my brother was mutilated in the cause of Allaah? We are not pleased with what happened but I will bear it with patience and I hope to get the reward from Allaah, if He so wills."

Az-Zubayr came back to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and told him what she said. The Prophet, sallallaahu `alayhi wa sallam, then said: "*Let her go.*"

She then came to Hamzah and stood beside his corpse. She shed hot tears, sought Allaah's forgiveness and said: *Innaa lillaahi wainnaa Ilayhi raaji'oon.*

[54] **Reported by Ibn Sa`d.**

{***And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabiroon [the patient]. Who, when afflicted with calamity, say, `Truly! To Allaah we belong and truly, to Him we shall return.' They are those on whom are the***

Salawaat [i.e. who are blessed and will be forgiven] from their Lord, and [they are those who] receive His Mercy, and it is they who are the guided ones.}[Quran 2: 155-157]

The above verses exactly fit Safiyah. For she did not utter a single word of eulogy except when the Prophet, sallallaahu alayhi wa sallam, died.

At-Tabarani reported that when the Messenger of Allaah, sallallaahu `alayhi wa sallam, died, Safiyah came out waving her garment and saying:

Many occurrences have taken place after you,

If you were alive and had been witness to them, calamities would not have reached such a proportion.

Ibn Ishaaq reported some lines of poem with which Safiyah eulogized the Prophet, sallallaahu alayhi wa sallam. A part of which reads as follows:

The day we miss the Messenger of Allaah, sallallaahu `alayhi wa sallam, is here!

O' eyes! Shed abundant and plentiful tears!

She was also reported to have also said:

The day of your death is certainly a day,

In which the sun is wrapped up in darkness though it is shining!

None of the historian disputes attributing these poetic verses to Safiyah. This is because she was known a reciter of poetry but not as a poetess.

Safiyah lived till the time of the caliphate of `Umar, before Allaah caused her to die. May Allaah be pleased with her and please her!

Umm Al-Fadl,

May Allaah be pleased with her

Her name is Lubaabah bint Al-Haarith Al-Hilaaliyah.

She is the wife of `Abbaas ibn `Abdul-Muttalib, the Prophet's, sallallaahu `alayhi wa sallam, uncle. She is also the sister of Maymoonah, the mother of the faithful. May Allaah be pleased with all of them! According to Ibn Sa`d, she was one of the first women who embraced Islam after Khadeejah, may Allaah be pleased with her.

She and Maymoonah had two other half sisters: Asmaa' and Salama daughters of `Umays.

It was these four sisters that the Messenger of Allaah, sallallaahu `alayhi wa sallam, described as, "The believing sisters!"

That was a commendation, and what a great one!

As for Umm Al-Fadl, may Allaah be pleased with her, she had roles and instances regarding the noble household of the Prophet, sallallaahu `alayhi wa sallam, hence roles and stances relating to the call unto the way of Allaah.

Umm Al-Fadl, may Allaah be pleased with her, was a regular visitor of Khadeejah, may Allaah be pleased with her; and she would often meet with the Prophet, sallallaahu alayhi wa sallam, and acquire the knowledge of religion from him. This is in addition to her ability to keep secrets, her fulfillment of covenant and her sincerity for this pure religion, in spite of her husband's

farness from Islam, *Eemaan* and his failure to join the cause of Da’wah.

She dealt with her husband as a mistress of the household and a dutiful wife would and she saw a wonder in him!

`Abbaas, may Allaah be pleased with him, sympathized with his nephew [Muhammad, sallallaahu `alayhi wa sallam] and defended him though he was not yet a Muslim; perhaps it was tribalism of the time of ignorance that spurred him to do so. On one hand, he would like to preserve his status that he inherited from Abu Taalib among the Quraysh, and on the other hand, he would stand in support of his nephew defending the kinship.

Amid all this, Umm Al-Fadl, may Allaah be pleased with her, was expecting the decision of Allaah concerning. `Abbaas's acceptance of Islam, eagerly wishing that that would take place soonest. She was also hoping that he would stop eating up people's wealth unlawfully, for he used to be among those who dealt in usury. He was well-known for that as he was well-known for his love for money.

Umm Al-Fadl, may Allaah be pleased with her, was very astonished the day she saw `Abbaas, may Allaah be pleased with him, witnessing the allegiance of `Aqabah and having a say in the whole thing as he was the guardian of his nephew!

But she had the greatest surprise in her husband the day she saw him going out with the Quraysh to fight the Muslims during the battle of Badr!!!

She took a little rest when `Abbaas came back to Makkah after he was taken a captive by the Muslims and then released through the Prophet's favour. It was then that he felt the faith and Islam and the light started creeping into his heart to remove the darkness that had been residing there. Then the household of

`Abbaas stabilized and became perfectly harmonized; (this is because every member of his household was now a Muslim).

Umm Al-Fadl had always been pursuant of `Abbaas' acceptance of Islam, though it was Allaah Who encompassed all of them from their behind. It was He Who united them upon righteousness and honour.

Umm Al-Fadl was pleased to remain in Makkah and make herself and her house a place of refuge for the weak and the poor who could not afford to migrate and join the Muslims.

It was as if these poor people were in a war with the enemies of Allaah. Though they were denied the opportunity of meeting the enemy in the fields of physical war, they had been fighting a war of challenge and perseverance.

Among the greatest days of Umm Al-Fadl and `Abbaas, may Allaah be pleased with them, in their confrontation with the Quraysh was the day of the battle of Khaybar. Since Allaah has given victory to His Messenger, sallallaahu `alayhi wa sallam, over the Jews and Khaybar was entirely conquered and the Muslims won its booties and treasures, Hajjaj ibn `Allaat As-Sullami sought the Prophet's, sallallaahu `alayhi wa sallam, permission to go to Makkah and recover his money and debts owed to him. The Prophet, sallallaahu alayhi wa sallam, permitted him to go and he also permitted him to say whatever he wanted, as a strategic way of making people allow him get his rights.

Hajjaj came to Makkah and spread news among the people that the Jews had killed Muhammad, sallallaahu `alayhi wa sallam, and that the Muslims were roundly defeated. He also told them that many Muslims were killed and that many of their women and children were taken as captives. The Quraysh believed him.

He then retrieved all his wealth and debts that people owed him and headed back to the Messenger of Allaah, sallallaahu `alayhi wa sallam, in Madeenah.

`Abbaas ibn `Abdul-Muttalib accosted him on his way and asked him about the actual situation, for he was very concerned and sad about what he had said. Hajjaj told him the truth and requested him to keep the matter secret for three days, and `Abbaas promised to do so.

`Abbaas was extremely happy about the truth: that the Muslims won and that the Jews were defeated! He came back home and informed his wife Umm Al-Fadl about the matter and asked her to keep it a secret.

After three days, `Abbaas came out in his best attire, and with the help of his wife, wore the best perfume. She was also in an exceptionally high spirit.

`Abbaas went to the courtyard of Ka`bah where the people and the Quraysh leaders used to gather.

When they saw him in his adornment and exuding perfume they wanted to mock him. They said: "Is that how to show patience in face of calamity, O' Abu Al-Fadl?!"

He did not give a hoot to their scorning. He let them know the facts in full and how Hajjaj had fooled them so that he could collect all his money and the debts people owed him and that he had succeeded in doing so and escaped.

`Abbaas then added, "What more! Muhammad, my nephew is now the groom to the daughter of the Jewish king, Huyay ibn Akhtab!"

The news was like a storm to them and they were stupefied! The news then keeps trickling to them to confirm what `Abbaas had told them, and this increased them in grief and sorrow.

Umm Al-Fadl remained in Makkah with her husband `Abbaas until after the treaty of Hudaybiyah. When the Messenger of Allaah, sallallaahu `alayhi wa sallam, came to Makkah in the company of his companions to perform the `Umrah of Qada for which they stayed for three days in Makkah. He proposed marriage to Maymoonah, Umm Al-Fadl's sister, and a widow whose husband (Abu Rahm ibn `Abdul-`Uzza) died in the state of polytheism. She used to live in the house of her sister Umm Al-Fadl and under the protection of `Abbaas.

All of them then left Makkah, and `Abbaas and Umm Al-Fadl migrated to Madeenah with their entire household.

In Madeenah, Umm Al-Fadl was a frequent visitor to the Prophet's, sallallaahu `alayhi wa sallam, house. She would either came to visit her sister Maymoonah or any of the Prophet's wives. All knew her and acknowledged her excellence.

One night, Umm Al-Fadl had a dream and came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, seeking his opinion concerning the dream. She said: "Messenger of Allaah, I saw it in my dream that a part of your body is in my house." The Prophet, sallallaahu alayhi wa sallam, then answered her, "Faatimah (my daughter) will give birth to a boy whom you will nurse with the milk of Quthm (meaning her son)."

Dear reader, most of us would just make a passing reading of the event. If anything attracts one's attention it would not be more than the interpretation of this dream, popularly reported from the Messenger of Allaah, sallallaahu `alayhi wa sallam.

As regards the Prophet's saying `a boy' and with specification, this needs some introspection and reflection. This is in fact a manifestation of revelations and prophesies with which Allaah endowed His trustworthy Messenger and the seal of His Prophets, sallallaahu `alayhi wa sallam.

Faatimah, may Allaah be pleased with her, gave birth to Husayn and Umm Al-Fadl nursed him along with her son Quthm. When he was a few months' old, she brought the boy to his grandfather, sallallaahu `alayhi wa sallam, and sat him down in his lap. The boy urinated on the Prophet, sallallaahu `alayhi wa sallam, and Umm Al-Fadl smacked him between his shoulders. The Prophet, sallallaahu `alayhi wa sallam, then rebuked her, "You have hurt my son; may Allaah have mercy upon you!"

Umm Al-Fadl entered the household of the Prophet, sallallaahu `alayhi wa sallam, from its widest doors. She was a woman to keep an eye on in the Prophet's, sallallaahu `alayhi wa sallam, household and she played an important role there.

There are authentic narrations indicating her understanding of the religion of Allaah. She performed the farewell pilgrimage with the Prophet, sallallaahu `alayhi wa sallam, and in the company of her husband `Abbaas, may Allaah be pleased with him, and her children. What a great company and an honourable occasion!

The honour was greater in that the occasion was the day of `Arafaat when people where conjecturing on a matter they were unsure of. They were asking one another: "Is the Prophet, sallallaahu `alayhi wa sallam, fasting or not?"

Umm Al-Fadl performed an outstanding deed to dispel this rumour when she took a vessel of milk and brought it to the Messenger of Allaah, sallallaahu `alayhi wa sallam, who received it from her and drank it. The people then knew that he was not fasting. So those among his companions who were fasting broke it.

There is no doubt that she had heard it before from the Messenger of Allaah, sallallaahu `alayhi wa sallam, that it is not permissible for the pilgrim to fast on the day of `Arafah. Thus,

she dispelled the doubt of those who were doubtful, through her knowledge and deed.

It is enough a pride for Umm Al-Fadl, may Allaah be pleased with her, and a memory throughout generations, that she was the mother of `Abdullaah ibn `Abbaas, the learned of the Ummah, the interpreter of the Quran and the scholar among the companions! May Allaah be pleased with her and please her! May He also be pleased with all the companions!

Asmaa' bint 'Umays

The woman of two migrations

Some of the Prophet's, sallallaahu `alayhi wa sallam, companions thought that the concept of Hijrah is restricted to migrating from Makkah to Madeenah. It is one of the levels of Eemaan and Islam, like the titles: `the earliest Muslims', the `Badr warriors'. They therefore assumed that those who migrated to Abyssinia and stayed there till the day of the battle of Khaybar had no reward of migration.

This opinion worried Asmaa'. She then came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, distressed, and she asked him of the truthfulness of what some of the companions were saying. The Messenger of Allaah, sallallaahu `alayhi wa sallam, told her, "You have two migrations and the people have one."

The Prophet's, sallallaahu `alayhi wa sallam, statement to Asmaa' was not to soothe her nerves or to console her. It was rather an explanation of the reality, a clarification concerning an ambiguous matter and a way of preventing crisis.

For, those who left Makkah for Abyssinian running away with their religion did really migrate. Allaah Says (what means): {... ***Was not the earth of Allaah spacious enough for you to emigrate therein?*** ...} [Quran 4: 97]

Indeed, the concept of migration to Abyssinian was popular in such a way that accepts no other interpretation. And those who emigrated there also moved from there to Madeenah as emigrants.

It is not only that, when they arrived at Madeenah and before they could settle down — and in spite of their being exhausted by the long journey through the land and the sea and through nights and days — they learnt that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was on a battle in Khaybar and they proceeded there. They continuously endured the pain and hardship, yearning to meet the Messenger of Allaah, sallallaahu `alayhi wa sallam.

They arrived there when the battle had already ended and Khaybar had been conquered. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then said: "*I do not know for which I should be happier: the conquest of Khaybar or the arrival of Ja`far?*"

He said this in acknowledgement of the efforts of these emigrants in the way of Allaah, for he put the conquest of Khaybar and the difficulties the Muslims faced in that battle on the same level with the arrival of Ja`far and his fellow emigrants who have just arrived from Abyssinia!

Asmaa', may Allaah be pleased with her, was among the first Muslims. She embraced Islam very early along with her husband Ja`far. They were newly-wed when they set out for Abyssinia as emigrants in the way of Allaah.

Islam had overwhelmed their lives. Instead of staying in Makkah and enjoying their first days of marriage, they had their honeymoon in the path of Jihaad and struggle and in the path of perseverance. This, according to a sincere believer who really loves Allaah and His Messenger, sallallaahu `alayhi wa sallam, is most pleasant experience and the greatest in reward.

Asmaa', may Allaah be pleased with her, was on the same level of greatness that manifested in the personality of her husband, Ja`far. She was equally enduring, understanding and cognisant of the responsibility. The evidence for this is her pleasant character, pure origin and deep faith. Did the Prophet, sallallaahu `alayhi wa sallam, not attest to her being one of the `believing sisters'?

If one counts the years the emigrants to Abyssinia spent in the foreign land and among foreign people, and one considers the Qurayshi conspiracies they faced and hard life they confronted, one will realize the impacts of all that.

Asmaa's spent fifteen years there during which many children were born, many people died, many children grew up and many events and changes occurred.

In order to avoid an assumption that these emigrants were exiles who had no connection with their bases in Makkah or Madeenah, the Messenger of Allaah, sallallaahu `alayhi wa sallam, was always in contact with them. He would send emissaries to them who gave him their news and acquaint them with the new development concerning the religion like new verses that were being revealed and new legislations that were being promulgated. `Amr ibn Umayyah Ad-Damri was one of such emissaries.

Asmaa', may Allaah be pleased with her, came back from Abyssinia with three sons: `Abdullaah, Muhammad and `Awn.

It was after Asmaa’ returned from Abyssinia that she faced real test! The Messenger of Allaah, sallallaahu `alayhi wa sallam, sent her husband, Ja`far out to the battle of Mu'tah as a substitute leader of the Muslim army after Zayd ibn Haarithah who was later to be martyred there.

The battle of Mu'tah was the first of its kind between the Muslims and the Romans in the history of *Da`wah*. The Muslims army consisted of three thousand soldiers while the Romans and their allies far outnumbered them with an army of more than one hundred thousand soldiers.

The reason for this war is that the Messenger of Allaah, sallallaahu `alayhi wa sallam, sent Al-Haarith ibn `Umayr Al-Azdi, may Allaah be pleased with him, to the king of Basra with a letter inviting him to Islam. Al-Haarith was attacked and killed by Shurahbeel ibn 'Amr Al-Ghassaani who was an ally of the Romans.[55]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was seriously upset and distressed by this incidence. So he called upon the Muslims to set out and avenge the death of Al-Haarith.

When their number reached three thousand men, he appointed three commanders over them who were to take up the command of the army in succession. He instructed that if the first commander was martyred the second should take up the responsibility and if the second commander was martyred the third one should take up the command and that if the third was also killed the Muslims should agree to choose a commander among themselves.

The three commanders were: Zayd ibn Haarithah, Ja`far ibn Abu Taalib and `Abdullaah ibn Rawaahah, may Allaah be pleased with them all!

[55] The Ghassanids among the Arabs of Syria were allies of the Roman as the Manadhirah among the Arabs of Iraq were allies of the Persians.

We should not say much about this battle. The fact is that all the three commanders were martyred. The Muslims then appointed Khalid ibn Al-Waleed their commander, and he was able, through his military ingenuity, to deceive the Roman and their Ghassanids allies. He then brought the Muslims out of this battle without their enemies — who were much greater in numbers and weapon — winning any victory.

But the Muslims' loss was calamitous in that their three commanders were martyred.

The battle of Mu'tah was the first (and the last) that Ja`far fought against the enemies of Allaah and in the way of Allaah.

As he was great in Abyssinia and in the presence of the Negus, he was also great in the field of battle. When he realized that his horse disturbed him from moving freely in the battle, he got off it, wounded it (so the enemy could not use it) and then boldly rushed into the battle.

His hand was cut off while he was holding the banner. He fell in the pool of his own blood and died.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, — the truthful and the trustworthy Prophet — said the truth when he said that Allaah had substitute for Ja`far with his two cut-off hands, two wings with which he could fly to wherever he wished in the Paradise.

His wife, Asmaa’, may Allaah be pleased with her, was extremely sad and she broke into enormous tears and wailing. She had the right to do so, for Ja`far was her companion, her husband and her sweetheart.

Asmaa’s tears never dried up and she never ceased crying until Allaah's Messenger, sallallaahu `alayhi wa sallam, visited her on the third day and consoled her. He requested for the audience of Ja`far's sons and they all came.

`Abdullaah ibn Ja`far informed us of this in the following narration:

"The Messenger of Allaah gave Ja`far's family some time to mourn him and then visited them and said: ‘Do not cry over my brother after this day.' He then said: ‘Bring the children of my brother to me.' And we were brought to him like young birds. He then said: ‘Call the barber for me!’ And the barber came and shaved our heads."

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then said: "As for Muhammad (one of Ja`far's brothers), he looks like our uncle Abu Taalib, as for `Abdullaah, he resembles me physically and behaviourally." He then held my hand and raised it and said: "O' Allaah! Be the Supporter of Ja`far's family and bless `Abdullaah (his son) in the transactions of his hands." He said so three times.

Then our mother came and mentioned our orphanhood and started whining over that. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then told her, "Asmaa’, are you afraid of poverty for them while I am their guardian in this world and in the Hereafter?"

Asmaa’ then devoted all her time in caring for herself and her children. She trained them and brought them up in proper manner, while the Messenger of Allaah, sallallaahu `alayhi wa sallam, never forgot Asmaa’ or her sons. For, he is closer to the believers than their own selves.

He would visit them whenever the opportunity to do arose; he would ask of them and their situations and would show kindness to them with gifts.

The situation continued in this manner until the day of the battle of Hunayn. Abu Bakr had just been widowed of his wife, Umm Roomaan. So the Prophet, sallallaahu `alayhi wa sallam,

married Asmaa’ (Ja`far's widow) to him, according to the narrations.

What is unclear to us is: Was it Abu Bakr, may Allaah be pleased with him, who showed interest in marrying her or it was the Messenger of Allaah, sallallaahu `alayhi wa sallam, who made the choice? This is what all reports failed to mention.

In any case, this marriage was a consolation for the two sides: Abu Bakr, may Allaah be pleased with him, and Asmaa’.

Abu Bakr, may Allaah be pleased with him, was the first man to embrace Islam; he was the second of the two in the cave (the Prophet's, sallallaahu `alayhi wa sallam, only companion who was with him in the cave). He was the first minister, the trusted adviser, and the most trusted companion of the Prophet, sallallaahu alayhi wa sallam, who spent his wealth and his life for the cause of Islam.

Asmaa’, on the other hand, was one of earliest female Muslims. She was persevering and knowledgeable; and she had migrated twice. She was also the wife of Ja`far, the flying martyr.

Asmaa’, may Allaah be pleased with her, lived in the house of Abu Bakr, may Allaah be pleased with him, as a satisfied, honourable and responsible wife. She knew the rights and fulfilled the covenants. She had a son for Abu Bakr whose name is Muhammad.

A manifestation of good companionship that Asmaa’ enjoined with her husband, Abu Bakr showed when he was in his illness in which he died. He ordered that it was Asmaa’ who should wash him when he died. This is clearly an extreme show of love and trust.

She was then married by `Ali ibn Abu Taalib, may Allaah be pleased with him, after the death of Abu Bakr, may Allaah be pleased with him, and she had a son for him named `Awn.

Asmaa’ lived in the house of `Ali, may Allaah be pleased with him, as a noble lady who fulfilled her marital obligations without negligence or sluggishness, in spite of all these movements.

It was reported that her sons, Muhammad ibn Ja`far and Muhammad ibn Abu Bakr bragged to each other one day, each of them telling the other that he was better and that his father was better than the other's. `Ali, may Allaah be pleased with him, was present and he asked Asmaa’ to judge between them.

You wonder: Did `Ali wanted to test her intelligence or he just wanted to know the extent of love and sense of obligation that occupied her heart?

Here, Asmaa’ demonstrated the loftiest picture of a Muslim woman and a believing wife! She provided an everlasting lesson for every girl, every wife and every mother.

She answered without hesitation or discrimination, "I have never seen a young man better than Ja`far, and I have never seen a middle-aged man better than Abu Bakr!" The two boys then kept quiet and stopped their bragging.

It was then that `Ali, may Allaah be pleased with him, spoke jokingly, "What have you then left for us?"

We will answer this question by Allaah's help:

Asmaa’ had maintained the same stand and the same way. How could she change? She was a woman who Islam had melted in its crucible since she embraced the religion to the extent that she became a living example of the blissful teachings of the Quran and the Sunnah.

Asmaa’s journey from this world then started drawing near when the news of the death of her son, Muhammad ibn Abu Bakr came to her from Egypt. She went to her prayer corner in her

house, concealed her fury, performed some supererogatory prayers and held back her tears. All this had a negative effect on her body that was already weak and aging. She then started bleeding from her breasts and lost so much blood that she eventually died and her soul moved to the high heavens. May Allaah be pleased with her and please her!

Umm Ma`bad

May Allaah be pleased with her!

Her name is `Aatikah bint Kahalid Al-Khuza`iyah. Umm Ma`bad is her nickname.

Her name is connected to the greatest event in the history of *Da`wah*: the Hijrah (migration) from Makkah to Madeenah.

She was a famous, chaste, strong and courageous woman. She had a camp in Qudayd.[56] She used to sit down in the courtyard of her camp wrapped in her garment, giving food and drink to the travelers who passed by her.[57]

[56] A place on the way between Makkah and Madeenah; Umm Ma`bad's tent or camp is like today's station or motel.
[57] She would do sometimes in exchange for some wages and sometimes she would do so free of charge.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, and his companions: Abu Bakr, `Aamir ibn Fuhayrah, a freed-slave of Abu Bakr and their guide, `Abdullaah ibn Urayqit! — who was then a polytheist — took a rest at her camp.

The people were then suffering from a severe drought.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, and his companions asked for some milk, meat or dates which they were ready to pay for. But unfortunately they did not get any of

that for she said: "By Allaah, if we had had anything we would not be lacking in showing hospitality."

The Prophet, sallallaahu alayhi wa sallam, sighted a goat at the shaded side of the camp, kept away from other sheep by weakness. The Messenger of Allaah, sallallaahu `alayhi wa sallam, asked Umm Ma`bad, "Does this goat have any milk?" Umm Ma`bad answered, "She is too weak to have any." He then said: "Can you allow me to milk her?" The woman said: "May my father and mother be ransomed for you, if you see any milk in her you may milk her."

The Prophet, sallallaahu `alayhi wa sallam, then called for the goat and put her legs between his own shank and thigh. He then stroked her udder with his hand and mentioned the name of Allaah. The udder suddenly swelled and flowed copiously with milk. He then called for a vessel that whose content could be enough for the entire group and he abundantly squeezed milk into it. He gave Umm Ma`bad some of the milk and also gave to the group until everyone was satiated. He was the one who drank last and he said: "The cup-bearer drinks last."

He milked the goat once more and the people drank slowly as opposing their first drinking that was quick because they were then severely thirsty. He then milked the goat once more and left that for Umm Ma`bad.

He and his companions mounted their camels and moved on.

After their departure, Umm Ma`bad's husband, Aktham ibn Abu Al-Jawn Al-Khuzaa`i came herding an emaciated flock of sheep. When he saw the milk or its impact in the vessel he said: "Umm Ma`bad, what is this? Where have you got the milk while there is no goat with milk here?" His wife answered, "A blessed man passed by us." She then told him the story in details.

With the word ‘a blessed’ used by Umm Ma`bad, we would like to have a short reflection.

Umm Ma`bad uttered this word spontaneously and naturally. The word slipped from her mouth having been influenced emotionally with what she saw. It then follows that the blessing was truly intrinsic symbol of the Messenger of Allaah, sallallaahu `alayhi wa sallam.

Abu Ma`bad — who was delighted and have had his senses stimulated by the news — told his wife, "Describe him."

Dear reader! Some of the companions had described the Messenger of Allaah, sallallaahu `alayhi wa sallam, from physical aspects, but `Ali ibn Abu Taalib's description of him was the most accurate and the most comprehensive. This should not be a surprise because he was the one who lived with the Prophet, sallallaahu `alayhi wa sallam, the most. Add this to his fluency and eloquence.

Umm Ma`bad then described him to her husband and the description was the peak of all descriptions!

She was delighted by what she saw of the Prophet's, sallallaahu `alayhi wa sallam, blessing and was overwhelmed. She observed every action of his in order to fully grasp the great picture in her imagination.

It was also astounding that this woman, who was a Bedouin, illiterate and living in an and land, far from the people's society could have this kind of awareness and accuracy.

Nevertheless, Umm Ma`bad's description of the Prophet, sallallaahu alayhi wa sallam, and other reports concerning his description that authentically reached us in most reference books are regarded as historical documents. In spite of all that, we can say that all these references yet failed to give the

Prophet's, sallallaahu `alayhi wa sallam, physical and moral description its due rights!!

Umm Ma`bad told her husband, describing the Messenger of Allaah, sallallaahu `alayhi wa sallam.

"I saw a man who is clearly handsome and with a beautiful face. He is well-built. He is neither blemished by a big belly nor disfigured by an unusually small head. The pupils of his eyes are very dark, the edges of his eyelids are long and the area around the pupils of his eyes is so white. His eyebrows are perfectly close. He has a very dark hair, a rather long neck and a thick beard.

When he kept silent he is always contemplative and when he speaks eminence and splendour show in his words. His words are like sliding stringed pearls. He is a gifted orator whose words are neither too few nor too much. He has the clearest wand and the most audible voice when he speaks. When you look at him from afar, he is the most handsome of all people, and when you move closer to him he is the most pleasant of them.

You will never be tired of looking at him. He is like a branch between two branches.

He is the most handsome of the three (she means: the Prophet, sallallaahu `alayhi wa sallam, Abu Bakr and `Aamir ibn Fuhayrah) and the most important of them. He has companions who honour him. When he speaks they listen to his words and when he commands they hasten to carry out his order. They serve him and rally around him. He does not frown or nag."

Abu Ma`bad said: "By Allaah, this is the Quraysh man. If I see him I will follow him."

In another narration he said: "I intend to follow him if I am able to."

And this had actually happened. For, Umm Ma`bad and her husband headed for Madeenah, embraced Islam, swore allegiance to him and kept his company. There was with them a brother of Umm Ma`bad known as Khunays (or Hubaysh) ibn Khaalid who was the narrator of this report. Allaah honoured him with martyrdom on the day of the Conquest of Makkah.

There are some observations we would like to call the attention of the reader to regarding the story of Umm Ma`bad:

One: The tribe of Khuzaa`ah to which Umm Ma`bad and her husband belonged were allies of `Abdul-Muttalib, the Prophet's, sallallaahu `alayhi wa sallam, grandfather before the advent of Islam. When the light of Islam illuminated they inclined toward the Messenger of Allaah, sallallaahu `alayhi wa sallam. So they were sincere to the Messenger, sallallaahu `alayhi wa sallam, until Allaah permitted them to enter into the fold of His pure religion.

When the truce of Hudaybiyah was concluded, they became the Prophet's, sallallaahu `alayhi wa sallam, allies and the tribe of Banu Bakr entered into an alliance with the Quraysh. The Banu Bakr then violated the truce by attacking Banu Khuzaa`ah. `Amr ibn Saalim Al-Khuzaa`i then came to Madeenah seeking the support of the Messenger of Allaah, sallallaahu `alayhi wa sallam. `Amr recited a long poem in this regard. A part of this poem reads:

"O' Allaah! I am imploring Muhammad,

In the name of the inherited and time-honoured alliance that is between his father and our father!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, answered him, "You will, indeed, be helped, O' `Amr ibn Saalim!"

This is the event that later led to the clear victory and the great conquest.

Umm Ma`bad was therefore, from among a people who are loved by Allaah and His Messenger, sallallaahu `alayhi wa sallam. She was a branch of a noble tall tree.

Two: It was said: according to a report narrated by Al-Waaqidi, that the goat which the Prophet, sallallaahu `alayhi wa sallam, rubbed her udders and milked with his noble hands lived for many years giving abundant milk. There are many reports in this regard. We do not count this as a surprise, for that is naturally due to the blessing of the Messenger of Allaah, sallallaahu `alayhi wa sallam.

Three: May Allaah blessed you, Umm Ma`bad the illiterate Bedouin woman, daughter of desert! From which university did you graduate and which science did you possess?!

After fourteen centuries, we still need a dictionary to understand your expressions, so that we can explain them to ourselves and others!

We are also in need of the science of physiology so that we can be in tune with your delicate and subtle descriptions!

May Allaah be pleased with Umm Ma`bad and please her!

Umm 'Ammaarah, Naseebah bint

Ka'b Al-Maaziniyah Al-Ansaariyah,

May Allaah be pleased with her

She is a unique and distinguished personality and a great model. She lives in the hearts of the Muslims like a brilliant torch!

Whenever I tried to write about her and scrutinize the pages of her life journey, I always feel overwhelmed, and a sense of humility and insignificance overcomes me.

O' Umm `Ammaarah, it is with due respect to and love for you that I am humbly acquainting our daughters, sisters and mothers with lessons drawn from your faith, your struggle in the way of Allaah and your motherliness, at a time that we are all in dire need of these lessons. For, these days, truths have been mixed with falsehood, things have been turned upside down and minds wander aimlessly so much so that we do not know how to move or where to go.

Perhaps, we will all have a resurgence that can bring us out of the abyss of loss to the peak of the straight path, the path of those on whom Allaah favoured with His Mercy.

Umm `Ammaarah had no son whose name is `Ammaarah from whom her nickname is derived. It was only a nickname for which she was known.

She was in the prime of her youthfulness and newly-wed when she had the honour of meeting the Prophet, sallallaahu alayhi wa sallam, in the middle of the night at the `Aqabah in Mina along with a delegation of the Ansaar. They all embraced Islam and she did; and they swore their allegiance and she did. A sister of her, known as Umm Manee` was also with her, and she also swore allegiance.

Al-Waaqidi narrated from Ibn Abu Sa`sa` from Umm `Ammaarah that she said: "The men were placing their hands in the hand of the Messenger of Allaah, sallallaahu `alayhi wa sallam, on the night of `Aqabah giving their allegiance while `Abbaas, the Prophet's, sallallaahu `alayhi wa sallam, uncle was holding his hand. When it was my turn and that of my sister, Umm Manee`, my husband, `Arabah ibn `Amr said: ‘Messenger of Allaah, here are two women who came with us to swear

allegiance to you.' The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: `I accept their allegiance upon things regarding which I accept yours. I do not shake women's hands."'

Articles of the pledge of `Aqabah are the first foundation upon which the great change, that took place in the course of *Da`wah* was based. These changes include moving from passive Jihaad to active one; and from enduring persecution and remaining steadfast to waging a relentless and an uncompromising fight against polytheism and *Kufr* (disbelief).

It is a Jihaad that is not restricted to the swords, the spears and the battle fields. It is rather a Jihaad that includes war against all kinds of corruptions and deviations and in order to build the individual and the society.

Umm `Ammaarah, may Allaah be pleased with her, has been filled with the spirit of *Eemaan* and Islam since the day the first propagator, Mus`ab ibn `Umayr started propagating Islam in Yathrib assiduously with a careful and objective work, cogent argument, agreeable logic and with wisdom and excellent admonition.

By Allaah's grace and plan, Mus`ab was able to turn Yathrib, with its Aws and Khazraj tribes, into helpers of Islam and its Messenger, sallallaahu `alayhi wa sallam.

The Prophet, sallallaahu alayhi wa sallam, asked Mus`ab, "How was Madeenah when you left it?"

He said: "I left it while there was no house in which the name of Muhammad, sallallaahu `alayhi wa sallam, was not being mentioned. It is either members of that house have all embraced Islam or they were busy talking about this pure and new religion. Muhammad, sallallaahu `alayhi wa sallam, was the topic of their meetings, gatherings and conversations."

Umm `Ammaarah physically and emotionally filled with faith and she travelled along with the Yathrib delegation to Makkah to make the pledge of `Aqabah.

Meeting with the Messenger of Allaah, sallallaahu `alayhi wa sallam, was the greatest goal and the highest love so Allaah filled her heart and her mind with happiness and self-denial in the way of responding to the call of Islam. Those were the first influencing factors.

There should be no wonder then when we see Umm `Ammaarah in her stances, her roles and her being around the Messenger of Allaah, sallallaahu `alayhi wa sallam, rising high to become a shinning star whose light never dies and whose illumination never withers and which consistently move in its orbit.

There are vivid qualities in her character, but the most vivid one is her fight in the way of Allaah, more so with sword.

Ibn Hajar said: "She (Umm `Ammaarah) witnessed the pledge of `Aqabah and she also pledged allegiance. She participated in the battles of Uhud, Hudaybiyah and Khaybar and participated in `Umrah Al-Qadaa`. She also witnessed the conquest of Makkah and participated in the campaigns of Hunayn and Yamaamah."[58]

This means Umm `Ammaarah witnessed and participated in the greatest and the most important battles. Her presence was distinctly recognized more than that of other women who took part in these battles. This distinct presence has its factors and consequences.

Let us start with the battle of Uhud that took place in the month of Shawwaal, the third year of Hijrah.

This battle was named so because it took place between the Muslims and the polytheists at the precinct of Mount Uhud that

lies on the north-east outskirt of Madeenah. It is the greatest mountain on the eastern part of the city.

58 Al-Isaabah, vol. 4, p. 457.

Umm Sa`eed bint Sa`d ibn Rabee` narrated that she visited Umm `Ammaarah and asked her participation in the battle of Uhud and she replied, "I went out in the forenoon with a water vessel in my hand. I came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, while he was with his companions and the Muslims were winning the war. But when the Muslims were later defeated I moved to the side of the Messenger of Allaah, sallallaahu `alayhi wa sallam. I engaged in fighting and started protecting the Messenger of Allaah, sallallaahu `alayhi wa sallam, with the sword while at the same time, shooting arrows until I was wounded."

Umm Sa`eed said: "And I saw a deep and hollow injury in her shoulder."

Umm `Ammaarah's stand on the day of Uhud was well-known to earlier and latter generations. The people narrate to one another this stand with pride, pity and love.

Umm `Ammaarah, may Allaah be pleased with her, went to the battle of Uhud not to fight. She rather went there in order to give water to the thirsty. Perhaps, she also went there to take care of the injured. She did not carry any sword, bow or arrow.

Then, the unexpected happened! The archers disobeyed the Messenger of Allaah, sallallaahu `alayhi wa sallam, by abandoning the position he commanded them to man wanting to collect booties. The tide then turned against the Muslims in favour of the Quraysh and many elder companions were martyred. The Messenger of Allaah, sallallaahu `alayhi wa sallam, escaped on to the top of the Mountain of Uhud and no

one remains with him but a few companions defending him with their bodies and souls; his molar teeth was broken and he was injured in the face and his pure blood was shed.

It was then that Umm `Ammaarah dropped her vessel of water and the zeal of her faith was swirled up, boiling like a cooking kettle in her feminine nature. She snatched a sword from one of the escaping fighters and a bow and an arrow from another. She stood firm defending the Messenger of Allaah, sallallaahu `alayhi wa sallam, and he saw her around him in this great stance of hers and her glorious defense for him. He also saw the enemy of Allaah, Ibn Qami’ah moving closer to her. So he called upon her son to protect her.

Umm `Ammaarah felt this call, not only with her ears, but with her entire being and feelings. She also felt it with all her senses and from within love of Eemaan that flourished in her heart. She then said: "O' Messenger of Allaah, invoke Allaah to make us your companions in Paradise!"

That was the goal she was aspiring for in this world and the Hereafter!

She was not concerned with the safety of her body and life, neither was she concerned about wealth or fame or any of the things of this world. She only wanted to be among the dwellers of Paradise and to be in the company of the Prophet, sallallaahu alayhi wa sallam!

Such is the reality of faith, purity of certainty and wholesomeness of Islam. We are saying this, as an admonition, to ourselves, to our families and to all those who work in the field of Islamic propagation and resurgence.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then supplicated for her saying, "O' Allaah, make them my companions in Paradise."

Umm `Ammaarah said: "After this, I do not care about whatever happens."

The supplication of the Prophet, sallallaahu alayhi wa sallam, actualised on the entire household of Umm `Ammaarah. Her sons, `Abdullaah and Habeeb were martyred in the way of Allaah.

Allaah's enemy, Ibn Qami'ah was able to overcome Umm `Ammaarah. He hit her neck with sword and made her suffer a deep wound that she continued to nurse for the rest of her life until she died and met the pleasure of Allaah.

Umm `Ammaarah won a medal in the battle of Uhud that was a source of pride for her, in spite of the severe pain she suffered. No sooner had this wound relieved her a little through treatment that it started to deteriorate anew.

She also had an invocation from the mouth of the Messenger of Allaah, sallallaahu `alayhi wa sallam, and from his noble heart, that served as a provision for her in the remaining years of her life and as a light throughout the darkness of nights and days and with which she dispelled the darkness of events, making her a radiating model.

`Umar ibn Al-Khattaab, may Allaah be pleased with him, narrates to us from the Messenger of Allaah, sallallaahu `alayhi wa sallam, his noble saying, "Whenever I turned left or right on the day of the battle of Uhud, I always saw her (Umm `Ammaarah) fighting in my defense."

Besides the medal that Umm `Ammaarah carried since the battle of Uhud and the invocation the Prophet, sallallaahu alayhi wa sallam, made for her that Allaah should make her his companion in Paradise, she also won a noble and high commendation by which she attained the ranks of the heroic fighters in the way of Allaah. This was before the *Hijaab* was

made obligatory and the women were commanded to stay in their houses and before they were told that their Hajj was their Jihaad.

The ship of life proceeded with her in a wave that was like mountains!

Umm `Ammaarah experienced great occurrences in her family that if these occurrences were to be brought upon huge mountains they would have turned them to a leveled plain or to fluffed up wool. But this woman, in the depth of her heart, as a result of the blessing of her companionship with the Prophet, sallallaahu `alayhi wa sallam, and his supplication for her, was extremely strong and very much persevering.

The Prophet's, sallallaahu `alayhi wa sallam, choice fell upon her son Habeeb, as one of his two envoys to Musaylamah the liar of the clan of Banu Haneefah who claimed prophethood. Habeeb was the younger of her two sons from her first husband, Zayd ibn `Aasim. He was handsome, gentle-hearted, strong in *Eemaan*, steadfast and truly dear to the heart of Umm `Ammaarah.

When he delivered the message and fulfilled the trust assigned to him, Musaylamah asked him, "Do you believe that Muhammad, sallallaahu `alayhi wa sallam, is the Messenger of Allaah?" He answered in the affirmative.

Musaylamah then said: "Do you believe that I am a Messenger of Allaah?" He said: "I can't hear."

Musaylamah ran into a fury and commanded that Habeeb be tortured until he testified that he was a messenger of Allaah. So his limbs were then cut piece by piece while he was tied up. He did not utter anything but a testimony to the Oneness of Allaah and the messengership of Muhammad, sallallaahu `alayhi wa sallam. He continued in this state until he breathed his last

and his soul ascended to its Creator. And the sad new was brought to Umm `Ammaarah.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, in the company of Abu Bakr and `Umar, may Allaah be pleased with them, came to her to console her on this great calamity concerning her son, the beloved Habeeb. It was at a time that the deep wound in her neck had deteriorated and her pains had become severe. She was, in fact, overwhelmed by calamities. But she bore all that with extraordinary perseverance.

She vowed that she would witness and take part in the killing of Musaylamah the liar as she vowed that she would not touch her body with water until she fulfilled this vow, as a way of fulfilling the obligation she owed to Allaah and His Messenger, sallallaahu `alayhi wa sallam, and as a way of avenging the death of her son Habeeb.

After the death of the Prophet, sallallaahu alayhi wa sallam; Abu Bakr and `Umar, may Allaah be pleased with them, would visit her to assure, console and honour her until the Wars of Apostasy and the battle of Yamaamah took place.

Inevitably, the caliph Abu Bakr could not but agree to Umm `Ammaarah's request to fulfil her vow. He allowed her to set out for the war with the Muslim army.

Then, Umm `Ammaarah, may Allaah be pleased with her, was already ageing and she had became feeble. Though her head was already covered with grey hair, her heart was still exuberating with faith. The good word is like a pleasant tree whose root is firm and whose branch is in the sky. It gives out its fruits all the time with the permission of its Lord. How then, can this tree be affected with weakness and dryness? How could Umm `Ammaarah be affected with stagnation?!

It is one of the strange acts of destiny that Wahshi ibn Harb who killed Hamzah in the battle of Uhud was also the one who killed Musaylamah, and with the same javelin.

While the battle was raging, Umm `Ammaarah with her son `Abdullaah on her side were pushing their way into the rows of fighters looking for Musaylamah in order to reach him and take revenge from him.

In that battle, Umm `Ammaarah sustained more than twelve wounds in different parts of her body; and she bled profusely. Her arm was cut off, starting from her already injured neck. In spite of that, she proceeded in pursuance of her goal without feeling any pain.

She was directed to Musaylamah who was lying in the ground wounded. Wahshi's javelin had penetrated deep into his body. Umm `Ammaarah moved closer to him and started hitting him with a spear until he died. She then felt some sense of satisfaction and was a bit relieved.

When she returned to Madeenah, she came to meet her appointed time. It was only a little after her return that she surrendered her soul peacefully, smilingly and willingly.

And tomorrow she will meet her loved ones: Muhammad, sallallaahu `alayhi wa sallam, and his companions, and she will be fortunate to be in his company.

Dear reader, this is another aspect of the personality of Umm `Ammaarah. It is an aspect that is not less important: She was a narrator of Hadeeth who had an excellent memory. She narrated to us some Ahadeeth of the Messenger of Allaah, sallallaahu `alayhi wa sallam. Therefore, the scholarly aspect of her life also has its place and importance.

You will notice that some of her narrations contain Fiqh and Islamic legal rules.

For example, At-Tirmithi, An-Nasaa'ee and Ibn Maajah reported in their Sunan on the authority of Umm `Ammaarah that the Messenger of Allaah, sallallaahu `alayhi wa sallam, visited her and she presented him with food. The Prophet, sallallaahu alayhi wa sallam, told her, "Eat." She said: "I am fasting." The Prophet, sallallaahu alayhi wa sallam, then said: "If food is eaten in the house of a fasting person, the angels will invoke blessing on him."

Abu Daawood also reported on the authority of Umm `Ammaarah that, "The Messenger of Allaah, sallallaahu `alayhi wa sallam, wanted to perform ablution and a vessel that contained a one third Mudd of water was brought to him."

Ibn Mandah also reported on the authority of Umm `Ammaarah that she said: "I was looking at the Messenger of Allaah, sallallaahu `alayhi wa sallam, while he was slaughtering his sacrificial camels with a spear, in a standing position."

Al-Waaqidi reported that Umm `Ammaarah said: "Men were shaking the hands of the Messenger of Allaah, sallallaahu `alayhi wa sallam, in the night of (the pledge of) `Aqabah while Al-`Abbaas (his uncle) was holding the Prophet's hand. When it remained only me and Umm Manee`, my husband, `Arabah ibn `Amr said: “Messenger of Allaah, these are two women who came with us to pledge their allegiance to you.” The Prophet, sallallaahu alayhi wa sallam, said: “I have accepted their pledge upon what I accepted your pledge on, for I do not shake women's hands.”’

May Allaah be pleased with Umm `Ammaarah and please her! May He make Paradise her abode and make her a model to be emulated by our mothers, sisters, wives and daughters!

Rufaydah Al-Aslamiyah,

May Allaah be pleased with her

There are some people who are not widely popular until we have an extensive and detailed study of their lives. And there are others who are short into fame by a single incidence, a single event or just an aspect of their lives. This event, in spite of its short period, may be more memorable than decades or other different events.

Rufaydah Al-Ansaariyah or Al-Aslamiyah falls into the second category.

She emerged to us in the context of her camp, ‘Rufaydah's Tent'. This camp has become a name that is always mentioned with her name throughout her life and throughout the course of history.

The first mention of her was during the battle of the Trench (otherwise known as battle of Confederates) when Mu`aath, may Allaah be pleased with him, was struck with a spear in his medial arm vein causing him a big wound. The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Let him stay in Rufaydah's Tent in the mosque until I return soon."

So Rufaydah was known as her tent was also known. The place of the tent and its importance are also known. Rufaydah was known to all the companions. She was known for her caring for the sick and the wounded and her treatment of them.

No doubt, this job needs medical knowledge and experience; and knowledge of production and application of drugs and treatment of wounds and broken bones. Rufaydah was qualified in all these aspects, and within a limited period of time. This is not an exaggeration. We are also not giving Rufaydah's expertise a scientific arena more than what the fundamentals of science of this age would allow.

As for expenses, all that had been from her personal money and effort. She did not take any wage or reward for her works. Rather, she spent generously and hoped to get her reward from Allaah alone.

Dear reader, you can imagine the extent of knowledge, effort and expenses, when you realize the number of wars fought by the Muslims under the leadership of the Prophet, sallallaahu `alayhi wa sallam, and how `Rufaydah's Tent' is moved from one battleground to another.

I have had the opportunity to write about Rufaydah on a number of occasions and I felt honoured for that. Each time, I was imagining the material reality of the topic with all its dimensions. This had made great impact in my mind, constraining my heart and making me short of words.

Without being immodest, I have never, throughout my wide reading, come across an individual who could rival Rufaydah in the histories of nations and peoples, unless we talk of the effort of a group, organization, government or state.

When we read the history [especially the life history of the Noble Prophet, sallallaahu alayhi wa sallam], we find that there

were a number of female companions of the Prophet, sallallaahu alayhi wa sallam, who went out to take care of the wounded and give water to the thirsty. This means that they were doing all that in the Rufaydah's Tent, set up for that purpose.

Setting up of this tent means provision of what the injured could lie on, availability of surgical and autopsy materials, drugs, bandages for dressing wounds, special foods, availability of nurses who were, of course, the female companions who served the wounded and took care of them.

All this was under the supervision of Rufaydah, and with her personal participation.

Rufaydah's Tent can be compared to what is known as field hospital in modern military terms. It was certainly one of the first founding cells of Islamic civilization.

Umm Waraqah the Martyr,

May Allaah be pleased with her

“***S***tay in your house, Allaah will bless you with martyrdom."

O' Messenger of Allaah, You have said the truth! And you are not but the truthful and trustworthy one! You are rather the most truthful and the most trustworthy human!

That was what you are known for by the earlier and later generations. How noble your fame is! How great your character

is! Your Lord had refined you and brought you up under His observation and care! He commended you in His Book.

The Owner of Blessing and Praise has extolled many of His Messengers and Prophets, among whom are Messenger of Resoluteness and others. He extolled them with specific attributes.

The story of Umm Waraqah, the martyr, is certainly one of the prominent landmarks and clear signs on the path of prophethood.

Umm Waraqah was one of the Ansaari female companions. She was of high and noble lineage and she was wealthy. She embraced Islam and believed in the words of her Lord. She devoted her attention to the Noble Quran reading it, memorising it and following its teachings and rules. The Quran became her main concern and all aspects of her private and public life revolved around it. She attained a high and commendable status in this aspect.

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, called upon the Muslims to go to Badr to intercept a caravan of Quraysh led by Abu Sufiyaan, Sakhr ibn Harb, on its way back from Syria and that was carrying commercial commodities, that Allaah might transfer it to them, especially the emigrants from whom the Quraysh seized their houses, properties and monies, Umm Waraqah wanted to go out with the Prophet, sallallaahu `alayhi wa sallam. She explained her wish and her intention.

She came to him and said: "O' Messenger of Allaah, allow me to go out with you so that I could nurse the sick ones among your companions, and perhaps, Allaah will bless me with martyrdom."

The Messenger of Allaah replied her, "Stay in your house, Allaah will bless you with martyrdom."

From that day onward, she was called `the martyr'.

Umm Waraqah was in fact influenced by the concept of martyrdom, and that it is a contract of allegiance between the Creator, High and Exalted and His believing servants. Allaah Says (what means):

{***Verily, Allaah has purchased of the believers their lives and their properties for [the price] that theirs shall be the Paradise. They fight in Allaah's Cause, so they kill [others] and are killed. It is a promise in truth which is binding on Him in the Tawraat [Torah] and the Injeel [Gospel] and the Quran. And who is truer to his covenant than Allaah? Then rejoice in the bargain which you have concluded. That is the supreme success.***}[Quran 9: 111]

Umm Waraqah attained success in this world and got a lot of wealth, fame, noble lineage, high status and all that the seeker of this world would want to have. But she never strived for the beauty of this world though she saw it rising and falling in people's hands. She saw that the materials of this world would end and what is with Allaah would remain.

She was deeply influenced by the picture of the bliss of Paradise that never changes or comes to an end. She was equally moved by the news of what Allaah has prepared there for its dwellers of an enjoinment that no eye has seen, no ear has heard and no human heart has ever imagined, especially prepared for the martyrs.

In her expression, "bless me", we will realize her accurate understanding and clear intention. It is in this context that sound balancing between the `purchase' and `sale' (in the above verse) can be realized.

Umm Waraqah stayed in her house and devoted her time to her scripts in which Surahs of the Quran were written, reciting their verses with humbleness and piety. With the passing of each day, she increases in her closeness to Allaah and in her piety.

As we have said earlier, she was known since that day, the day of the battle of Badr as `the martyr'. None of the companions or other people mentioned her except with this noble title.

But how, since days and months passed while she was still alive?!!!

One day, she came to the Prophet, sallallaahu alayhi wa sallam, seeking permission to have a caller to prayer (Mu'ath-thin) in her house. He granted her that request and she made a section of her house praying area where she led some Muslim women of her family and her female relatives and friends who met in her house in prayers.

She was overwhelmed with happiness to see herself worshipping her Lord amidst a group of women around her whose ranks kept swelling every day and who constantly supplicated to Allaah and remembered Him.

She was not married, either did she had any children. But she was not living alone in her big house. She had a housemaid and a male servant who served her. She treated them, like a mother would treat her children, affectionately and lovingly.

Umm Waraqah responded positively to the law of Allaah. This should definitely be so since she was a truthful believer, given to frequent observance of fast and night prayers. She sought her reward from Allaah in the abode of the Hereafter.

She made a will that if she died, the housemaid and the male servant should be set free. This action has brought joy to the servant and the maid and they expected the decree of Allaah upon their mistress, Umm Waraqah!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, died. And the mantle of leadership of the Ummah fell on Abu Bakr, may Allaah be pleased with him. Then came Umar's turn, as the second caliph.

Throughout this period, Umm Waraqah was still alive, aging, continuing in her acts of worship and keen to meet Allaah as a pure Muslimah.

She used to sleep very little in the night. In the hours of darkness she would seek Allaah's forgiveness and worship Him in humbleness. She would pray and recite the Quran unceasingly.

One night, a caller called, "Come to martyrdom, O' Umm Waraqah! The time has come and your appointment with death is here! The earth is confined for you in spite of its vastness! What is with Allaah is best and lasting! You certainly have nearness to Allaah and a good place of return!"

The announcer of blessing and success has made his proclamation regarding Umm Waraqah.

Satan then screamed into the ears of the servant and the maid telling them, "It has been too long; what are you then waiting for? Come to freedom! It is only Umm Waraqah's last breaths that lie between you and your freedom. Come on!"

So both of them stood up and strangled her to death. They then wrapped her in piece of cloth, put her at a side of the house and fled.

The commander of the faithful `Umar, may Allaah be pleased with him, woke up for Fajr prayer. He observed something that attracted his attention. When he finished from the prayer he told people, "By Allaah I did not hear the recitation of my aunty Umm Waraqah last night!!"

He then came to her house in the company of some people to see what had happened to her. When they entered, they found no one and they did not hear any movement. It was then that `Umar sensed that something unpleasant might have happened to her!

And suddenly they found her wrapped in a piece of cloth — dead!!!

`Umar then said: "Allaah and His Messenger said the truth!"

And those who were with him echoed, "Allaah and His Messenger said the truth!"

We, who came centuries and generations after them are also saying, "Allaah and His Messenger said the truth!"

Umm Waraqah was eventually blessed with martyrdom!

'Umar went back to the mosque, ascended the pulpit and broke the news to the people. He then commanded that the two run-away servants should be pursued and brought to justice.

They were brought because they had not gone far from Madeenah. They confessed to their crime and they were ordered to be crucified. Allaah Says (what means):

{***The recompense of those who wage war against Allaah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter***.}[Quran 5: 33]

Umm Kulthoom bint 'Uqbah[59]

May Allaah be pleased with her!

Allaah Says (what means):

{***O' you who believe! When believing women come to you as emigrants, examine them; Allaah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful [wives] for the disbelievers nor are the disbelievers lawful [husbands] for them. But give the disbelievers that [amount of money] which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for [the return of] that which you have spent [as Mahr] and let them [the disbelievers] ask back for that which they have spent. That is the Judgement of Allaah. He judges between you. And Allaah is All-Knowing, All-Wise.***

And if any of your wives have gone from you to the disbelievers [as apostates and you ask them to return back your Mahr but they refused] — then you went out for a Ghazwah [military expedition] [against them and] gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent [on their Mahr]. And fear Allaah in Whom you believe.

O' Prophet! When believing women come to you to give you the Bay `ah [pledge], that they will not associate anything in worship with Allaah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood [i.e. by making illegal children belonging to their husbands], and that they will not disobey you in Ma `roof [Islamic Monotheism and all that which Islam ordains], then accept their Bay `ah

[pledge], and ask Allaah to forgive them, Verily, Allaah is Oft-Forgiving, Most Merciful.

O' you who believe! Take not as friends the people who incurred the Wrath of Allaah [i.e. the Jews]. Surely, they have despaired of [receiving any good in] the Hereafter, just as the disbelievers have despaired of those [buried] in graves [that they will not be resurrected on the Day of Resurrection].}[Quran 60: 10-13]

Umm Kulthoom was a noble branch from an ignoble tree, and a bird flying outside its flock. She was a fragrance exuding rose, surrounded by poisonous thorns!

Her father, `Uqbah ibn Abu Al-Mu`eet was among the gang of sinful and evil men who waged war against Allaah's Messenger, sallallaahu `alayhi wa sallam, and against his call. He was in the group of Abu Jahl, Abu Lahab and Ubay ibn Khalaf who were the leaders of disbelief, obstinacy, arrogance, aggression and injustice.

Umm Kulthoom was the *Al-Mumtahanah* (the woman who was examined) after whom the Soorah was named. It was her case that prompted the revelation of those clear verses.

Her migration from Makkah to Madeenah and her being in the company of Allaah's Messenger, sallallaahu `alayhi wa sallam, were a blessing in the sense that verses upon which laws that determine how the relationship between spouses, who follow different religions should be, are based. The verses also contain rules regarding women's pledge of allegiance to the Prophet, sallallaahu alayhi wa

[59] She is a half `Uthmaan ibn `Affan's half sister.

sallam, among many other rules.

Let us start with Umm Kulthoom, may Allaah be pleased with her, from the beginning.

She was among the earliest Muslims in Makkah. She was in fact one of the very first Muslims. She was then unmarried. This pointed to personal freedom and her pride in that.

She was not among the weak and persecuted Muslims, for none among her relatives dared coerce her or inconvenience her. She was in contact with those who believed and stayed in Makkah for different purposes.

The situation continued like this until the day of the Truce of Hudaybiyah, that was a decisive day for Umm Kulthoom in particular and a unique day for the Muslims in general.

When she knew of the articles and conditions of the truce, she realized that the truce offered her an opportunity for migration and joining Allaah's Messenger, sallallaahu `alayhi wa sallam, and her fellow Muslims in Madeenah. So she set out.

Ibn Sa’d wrote[60]:

"She was the first person to migrate to Madeenah after the Prophet's migration. We did not know of any Muslim Qurayshi woman who went out of her parents' house and migrated to Allaah and His Messenger, sallallaahu `alayhi wa sallam, except Umm Kulthoom. She went out of Makkah alone and she (later) travelled in the company of a man from Banu Khuza`ah tribe until she arrived at Madeenah.

On her heels were her brothers, `Ammaarah and Al-Waleed. They arrived at Madeenah on the second day of her arrival. They went to Allaah's Messenger, sallallaahu `alayhi wa sallam and told him, `O' Muhammad, fulfil your obligation to us!'

They meant one of the conditions of the truce that stipulated that he should send back anyone from among the

Quraysh who came to him as a migrant, even if he was upon his religion.

Umm Kulthoom immediately interjected, `O' Messenger of Allaah, I am a woman. And women are naturally weak. I fear that (if I am sent back) they might tempt me in my religion and I might not be able to bear that.'

So, the Messenger of Allaah, sallallaahu `alayhi wa sallam, rejected the argument of `Ammaarah and Al-Waleed. It was on this occasion that Allaah revealed His Saying (what means): {***O' you who believe! When believing women come to you as emigrants, examine them***}."

The examination did really take place but how?

Ibn `Abbaas was asked about how the Messenger of Allaah, sallallaahu `alayhi wa sallam, examined the women and he answered: "The Prophet, sallallaahu alayhi wa sallam, would examine them thus, `Tell me by Allaah, did you migrate because you don't like your husband? Tell me by Allaah, did you migrate just because you want to abandon a land for another? Tell me by Allaah, did you migrate because of a material of this world that you wish to attain? Tell me by Allaah, you did not migrate but for your love for Allaah and His Messenger?"

Al-Bazzaar narrated that the one who made the women swear on the order the Messenger of Allaah, sallallaahu `alayhi wa sallam, was `Umar ibn Al-Khattaab, may Allaah be pleased with him.

Umm Kulthoom was examined and she passed the examination!

Her examination really consisted of many things. Some of them perhaps took place on the day of the Truce of Hudaybiyah!

In retrospection, we realized that the greatest test that faced Umm Kulthoom was the day her father, `Uqbah ibn Abu

Mu`eet was killed in captivity after the Battle of Badr, for he was taken a captive. When he was presented for execution, no ransom was accepted on his behalf, as a recompense for the evil he had committed against Allaah and His Messenger, sallallaahu `alayhi wa sallam. He then asked the Prophet, sallallaahu alayhi wa sallam, in desperation, "Muhammad, Who will be there for the children?!" The Prophet, sallallaahu alayhi wa sallam, replied, "Hell!"

[60] In his famous work, At-Tabaqaat.

Perhaps, Umm Kulthoom wept when the news of her father's death reached her because he died a disbeliever. Nevertheless, his death did not affect her faith and Islam, neither did it shake her at little bit.

She did not migrate in order to escape from an oppressive husband!

She did not migrate in search of a wealth!

And she did not migrate in search of worldly material she could get or a husband she could marry!

Umm Kulthoom belonged to the Banu Umayyah tribe, one of the leading tribes of Quraysh. She was of noble birth, yet she was pleased to marry a freed slave, Zayd ibn Haarithah. This was her first marriage after her migration. She then married Zubayr ibn `Awwaam for whom she had a daughter named Zaynab after the martyrdom of Zayd in the Battle of Mu'tah. She was later widowed by the death of Zubayr.

After the death of Allaah's Messenger, sallallaahu `alayhi wa sallam, she married `Abdur-Rahmaan ibn `Awf, in accordance with the Prophet's instruction. This is evidenced by a narration reported by Ibn Mandah that `Umar ibn Al-Khattaab told Umm Kulthoom, "Did the Messenger of Allaah, sallallaahu `alayhi wa

sallam, ask you to marry the leader of the Muslims, `Abdur-Rahmaan ibn `Awf?" And that she answered in the affirmative.

She had for `Abdur-Rahmaan his two sons, Humayd and Ibraaheem. When `Abdur-Rahmaan also died, `Amr ibn al-`Aas married her. But she died only a month after this marriage.

Her repeated marriages after Zayd's martyrdom indicate that she was much sought after because of her religiosity, good morals and high status. This is in addition to the Arabs' custom of showing sense of obligation to a deceased friend by marrying his widows.

As for the Prophet's saying: "Marry the leader of the Muslims, `Abdur-Rahmaan ibn `Awf", it might be an emotional consolation for her to marry a leader after she had married a freed slave. Allaah Knows best.

The `Examined Woman', Umm Kulthoom opened — with this incidence — a number of chapters for Islamic legal rules and principles of law by which social relationships could be arranged and put in order in the best and perfect form. This is a manifestation of Allaah's favour upon her and upon all Muslims, without being unjust to or being biased against anyone. All praise is due to Allaah Lord of all the worlds.

Umm Sulaym bint Milhaan,

May Allaah be pleased with her!

Talking about Umm Sulaym is multidimensional. Incidences relating to her being around the Prophet, sallallaahu alayhi wa sallam, are many. But all revolved around one thing: her love for Allaah and His Messenger, sallallaahu `alayhi wa sallam.

It is in the context of this great love that it can be easy for us to discuss the personality of Umm Sulaym and cast light on her qualities.

While we are presenting her history — with due humility and respect — we beseech Allaah to inspire our Muslim women with the pure spirit of Umm Sulaym so that they can arise from the abyss of stagnation and indolence to a high ground, a place of rest, security and flowing streams. Then the women, who are the half of the society, will no longer remain a captive who indulge in blind imitation and follow desire.

Umm Sulaym was an Ansaari woman from Madeenah. She embraced Islam with the earliest Muslims. The historians greatly disagree on her real name. Some said her name is *Sahlah*, some said it is *Rumaylah*, some said it is *Rumaythah*, some said it *Maleekah* and some said it is *Ghumaysaa'* or *Rumaysaah'*.

Perhaps, this great difference in her name was caused by the popularity of her nickname, Umm Sulaym.

When Umm Sulaym embraced Islam she was married to Maalik ibn Nadr who disagreed with her and continued in his polytheism, having blocked his own heart from guidance and his eyes from the light of Islam. This led to their separation.

That was the first stand of Umm Sulaym after she embraced Islam. The love of Allaah and His Messenger was more precious than the love for marital and family relations, even if the person concerned was a closest relative and the father of the only son, Anas.

Maalik did not only divorce his wife, Umm Sulaym. He also left Madeenah. It was unbearable for him to continue living in Madeenah with the Messenger of Allaah O. So he headed for Syria where he died after a short while, as a lonely refugee. He

was not only exiled from his homeland, but also from Allaah's mercy.

This stand of Maalik reminds me of a saying of Allaah's Messenger, sallallaahu `alayhi wa sallam: "*Indeed, Madeenah expels (bad) persons as a furnace removes the impurities of iron.*"[61] The Messenger of Allaah, sallallaahu `alayhi wa sallam, said the truth.

And Umm Sulaym proceeded in her way to Allaah. If every step she took and every progress she made indicated anything, it is no more than her overwhelming love for Allaah and her attainment of the highest degree in that.

After her divorce from Maalik and his departure for exile, Abu Talhah Al-Ansaari came to ask for her hand in marriage. He was then still on his polytheism and paganism.

What was the response of Umm Sulaym, who preferred the love of Allaah and His Messenger above the love of husband and the father of the only child?

She said in the peak of conditions of faith and certainty, "Abu Talhah, didn't you know that your deity that you worship grow from the earth?" He answered in the affirmative. She said: "Are you then not ashamed of worshipping a tree?"

After this severe rebuke and outright disparaging of the wooden deity, without fearing Abu Talhah who was known for his bravery, strength and position among his people, Umm Sulaym then spoke gently and said: "I have embraced Islam and I do not want any Sadaaq (bridal gift) more than your acceptance of

61. Bukhaari

Islam."

Abu Talhah said: "Let me think over it."

He came back after a while and said: "I testify that there is no deity worthy of worship except Allaah and I testify that Muhammad is the Messenger of Allaah!"

Umm Sulaym then told her son Anas who had not yet reached puberty, "Anal, give (me) in marriage to Abu Talhah." And the marriage took place.

Umm Sulaym was the first Muslim woman to accept a suitor's embrace of Islam as Mahr (bridal money). This was a new memorable and commendable trend, and it is one of stances recorded in Umm Sulaym's great and glorious record. It is undoubtedly a manifestation of the great love she had for Allaah and His Messenger, sallallaahu `alayhi wa sallam.

The spring of pure love continued to gush out copiously, glowingly and cleanly. She brought her son, Anas who was only a ten-year old boy to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and said: "O' Allaah's Messenger! This is Anas, I brought him to serve you!"

The Messenger of Allaah, sallallaahu `alayhi wa sallam, excellently received him and accepted him into his household.

Anas remained with the Messenger of Allaah, sallallaahu `alayhi wa sallam, serving him for the ten years the Prophet spent in Madeenah, after he migrated there until he died. Never did he leave his company whether he was at home or on a journey. No wonder that he was able to grasp many Ahaadeeth about the Prophet's situations, deeds and sayings. He was in fact, an authority and a treasure of this great knowledge.

This also was a manifestation of the great love for Allaah and His Messenger, sallallaahu `alayhi wa sallam, that overwhelmed the life of this eminent woman ever since she accepted Islam until she died.

Milhaan's house which was the home of Umm Sulaym and Umm Haraam was the only house that the Prophet, sallallaahu alayhi wa sallam, used to enter besides the apartments of his wives. That may have a reason. Anas gave this reason when he said: "The Prophet, sallallaahu alayhi wa sallam, would visit Umm Sulaym who would present him with something she specially made for him." He added, "The Messenger of Allaah, sallallaahu `alayhi wa sallam, did not use to enter any house except that of Umm Sulaym — and of course, those of his wives. When he was asked of that he said: "Her brother was killed while he was fighting on my side."

Ibn Hajar said in *Al-Isaabah*[62]: "And I said: 'The reason for his visiting of Umm Haraam and her sister, Umm Sulaym is that the two sisters lived in the same apartment."

Dear reader, this kind of visit that gives members of the household a delight because of the presence of Allaah's Messenger, sallallaahu `alayhi wa sallam, used to take place, of course, in the presence of *Mahrams*.[63] For, it is illogical that the Prophet of mercy, guidance, excellent morals and pure laws could have visited women who were not members of his household in the absence of their *Mahrams*. He was always as described by Allaah (what means):

{***Indeed in the Messenger of Allaah [Muhammad] you have a good example to follow for him who hopes for [the Meeting with] Allaah and the Last Day, and remembers Allaah much.***}[Quran 33: 21]

From this great love that abounds in Umm Sulaym's school we learn a new lesson — and how many are her lessons! It is a lesson that is full of cognizance and understanding of fundamentals of marital relationship that is built on tranquillity, love and affection. Allaah Says (what means):

{***And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy ...***.} [Quran 30: 21]

It is authentically reported that a son of hers born to Abu Talhah died. He had being sick and under a treatment. When Abu Talhah came she requested from members of the household that none of them should inform him of death of his son until she herself had done so. When Abu Talhah came and he asked of the boy, she

62 *Al-Isaabah*, vol. 4, p. 442.
63 A *Mahram* is a woman's husband or a male member of her family with whom marriage is permanently forbidden like her father, brother, uncle, etc.

told him, "He has never been as relaxed and quiet as he is now." So Abu Talhah stood up and eat his food.

After that, Umm Sulaym adorned herself for her husband and wore perfume. They went to bed and he cohabited with her. When it was in the morning, she told him, "Seek your reward from Allaah. Your son is now with Allaah!"

Abu Talhah went to the Messenger of Allaah, sallallaahu `alayhi wa sallam, while sorrow was visible on him. He informed him of what had happened. Upon that, the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "May Allaah bless your night for you both!"

Umm Sulaym then became pregnant and gave birth to a baby boy named `Abdullaah ibn Abu Talhah. `Abdullaah was blessed with many children, ten of whom memorized the Quran completely.

The Islamic home in its social and family context is the foundation stone for building the Ummah and its strong and solid structure. So, do not ask me of the reason for the Muslims'

weakness, degeneration and retrogression that portend unhappy ending.

Let us proceed to other events of Umm Sulaym's life.

The historians and writers of *Seerah* and biographies are unanimous that Umm Sulaym used to go out with the Messenger of Allaah, sallallaahu `alayhi wa sallam, in his battles, fighting in the way of Allaah within the limits her feminity and capability would permit her. She was been encouraged with all this by the great love she had for Allaah and His Messenger, sallallaahu `alayhi wa sallam. This reflected in a number of battles but it manifested more in the Battle of Hunayn.

The Battle of Hunayn chronologically took place after the Conquest of Makkah and before the Battle of Taa'if. Umm Sulaym was amongst the Muslim army throughout the battle and hard journey.

Ibn Sa`d narrated with a *Saheeh* chain of transmission that Umm Sulaym took a dagger on the day of the Battle of Hunayn. When Abu Talhah saw her he went to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and told him, "Allaah's Messenger, here is Umm Sulaym holding a dagger!" But she retorted, "I take it so that I can rip the belly of one of the polytheists with it!"

The stances of Umm Sulaym conclude with her narration of the Hadeeth of the Messenger of Allaah, sallallaahu `alayhi wa sallam. A number of the Prophet's companions related these Ahaadeeth from her. Among these companions are: her son Anas, Ibn `Abbaas, Zayd ibn Thaabit, Abu Salamah ibn `Abdur-Rahmaan and others, may Allaah be pleased with them.

May Allaah be pleased with Umm Sulaym and please her! She was, in fact, a school in herself!

Umm Haraam bint Milhaan,

May Allaah be pleased with her

There is always a connection between the story of Umm Haraam and Umm Sulaym!

They are sisters brought together by Islam and *Eemaan*, and by their love for Allaah and His Messenger, sallallaahu `alayhi wa sallam, and their selfless sacrifice in the way of that love. They were among the most prominent women of Madeenah in terms of virtue and piety.

Their house, Milhaan's house, was one of the dearest houses to the Prophet, sallallaahu alayhi wa sallam. We have already said something about that.

Though Umm Sulaym was able to attain a high status in the estimation of the Messenger of Allaah, sallallaahu `alayhi wa sallam, and to make her son, Anas serve him; and she was able to excel through her participation in Jihaad, her sister Umm Haraam was not less important in the Prophet's estimation.

This honourable and noble household reminds us of the Muslim sisters: Umm Al-Fadl and her sisters whom the Messenger of Allaah, commended.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said about Umm Haraam and Umm Sulaym what he said about Umm Al-Fadl and her sisters. The latter were really trustworthy sisters.

Umm Haraam, may Allaah be pleased with her, married `Ubaadah ibn As-Saamit, may Allaah be pleased with him.

Do you know who `Ubaadah is?!!

He was one of the first Ansaari men who took part in the Pledge of `Aqabah. He was one of the chiefs of his clan. He was one of those who took part in the Battle of Badr. And he had

never failed to attend any battle or campaign with the Messenger of Allaah, sallallaahu `alayhi wa sallam.

He was one of the heroes of the War of Apostasy and a martyr of the Battle of Yarmook.

`Ubaadah was the first teacher and judge in Palestine; a position `Umar ibn Al-Khattaab, may Allaah be pleased with him, appointed him to. He witnessed the Conquest of Egypt and he was the leader of one quarter of the contingent.

He fought his first marine war to conquer Cyprus in the company of his wife Umm Haraam. That is another story.

What we are about to discuss now is the personality of Umm Haraam, her being a Muslimah and the events relating to her being around the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The family house of Milhaan was in Qubaa'. They lived among palm dates and plantations. They lived an honourable life amid springs of palatable water and pleasant breezes.

Qubaa' was the first place the Messenger of Allaah, sallallaahu `alayhi wa sallam, halted at when he was coming to Madeenah as an emigrant. He was always compassionate with and thankful to this place. While he lived in Madeenah, he would visit it every now and then.

Stories of the life of the Prophet, sallallaahu alayhi wa sallam, tell us that people, in pursuance of blessing and honour, were competing with one another to host the Messenger of Allaah, sallallaahu `alayhi wa sallam, on the day of his arrival, and throughout his way from Qubaa' to Madeenah.

We are also informed of his stay at Qubaa' for some days and nights in the dwellings of Banu `Amr ibn `Awf while his

mosque, the first mosque in Islam and the mosque of piety, was being built.

Whenever the Messenger of Allaah, sallallaahu `alayhi wa sallam, came to Qubaa', he would visit houses of his companions and would have siesta there. He would chat with them and teach them. All of them would rush to serve him and present to him kinds of food and sweet that he liked.

Milhaan's house, which was the house of Umm Sulaym and Umm Haraam was a familiar house to the Prophet, sallallaahu alayhi wa sallam. We have already mentioned that whenever he was asked about his frequent visit to that house he would respond that he went there to console its inhabitants, and he would add, "Their brother was killed while fighting on my side."

It is therefore, a token of sense of obligation on the part of the Prophet, sallallaahu alayhi wa sallam, that the visits were made.

Here, it is necessary to mention the story of the martyrdom of their brother, Haraam ibn Milhaan, may Allaah be pleased with him. For, this event indicates the great extent to which *Eemaan* had reached in the hearts of each member of his noble household.

Haraam set out with the delegates of reciters who were treacherously killed by `Aamir ibn At-Tufayl on the day of Bi'r Ma`oonah. These reciters were numbered seventy, and they were all surrounded and killed. They were among the greatest companions of the Prophet in terms of knowledge and piety. Their martyrdom had caused the Messenger of Allaah, sallallaahu `alayhi wa sallam, great sorrow.

Haraam's martyrdom on that day is the highest example for the earlier and later generations!

When he was struck by swords and spears, he screamed as loud as he could, "I won, by the Lord of the Ka`bah!"

It is as he was undergoing a very difficult test, or he was in a market in which he was selling and purchasing. Then he saw himself as making profits. When some of the polytheists asked one another as regards what Haram meant with his proclamation, `I won', while he was dying someone answered, "He meant Paradise."

This is a magnificent extent to which the *Eemaan* of the household of Milhaan had reached!

Is it not then appropriate that the Messenger of Allaah, sallallaahu `alayhi wa sallam, should be the first person to visit this household, acknowledge its right, appreciate its virtue and console its inhabitants?

During one of his visits, Umm Haraam cheerfully received the Messenger of Allaah, sallallaahu `alayhi wa sallam. She then served him with his favourite food. The Prophet, sallallaahu alayhi wa sallam, then had his siesta in a section of the house. And after a short nap he woke up smiling. Umm Haraam asked him as to why he was smiling, and he said: "Some people among my followers were shown to me riding over the Green Sea like kings over their thrones."

Umm Haraam then said: "O' Messenger of Allaah, invoke Allaah that He makes me one of them."

He then had another nap, and woke up again smiling.

Umm Haraam thought that the Messenger of Allaah, sallallaahu `alayhi wa sallam, had seen something new and amusing that was different from what he previously saw. So she asked him as to why he was smiling. The Messenger of Allaah, sallallaahu `alayhi wa sallam: "Some people among my followers were shown to me riding over the Green Sea like kings over their

thrones." Umm Haraam then repeated her request, "O' Messenger of Allaah, invoke Allaah that He makes me one of them." The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "You are among the first."

Then many days and years passed.

Umm Haraam accompanied her husband, the great companion and the knowledgeable Mujaahid, `Ubaadah ibn As-Saamit to everywhere he went, especially after he had joined the Syrian army under the command of Abu `Ubaydah, `Aamir ibn `Abdullaah ibn Al-Jarraah. `Ubaadah took part prominently in all battles until the Muslims conquered the entire Syrian territories.

Then a request came to `Umar ibn Al-Khattaab, may Allaah be pleased with him, from the people of Palestine. They needed a scholar who could teach them matters of their religion and a judge who could arbitrate among them and settle disputes. In order to demonstrate his confidence in `Ubaadah, to show his recognition for his virtue, knowledge, status among the companions and to underline his stand in the Prophet's estimation; `Umar appointed him as the teacher and the judge for the Palestinians.

‘Ubaadah and his wife, Umm Haraam lived in Palestine. He discharged his duties in the best manner. This made him become popular and well-known and people respected his views and appropriateness of his decisions.

Throughout this period, Umm Haram was a righteous wife to a righteous husband. She was never intoxicated by the position of her husband neither was she deluded by this world and its beauties. Rather, she remained as she was when she came out of her humble house in Qubaa'.

Oftentimes, she would remember the dream that the Prophet, sallallaahu alayhi wa sallam, had while he passed siesta

in her house and his supplication for her to be one of the first ones to ride over the Green Sea fighting in the way of Allaah and spreading the banner of Islam.

She would reflect and go far with her imaginations, and she would cast her vision unto the horizons. Then she would come back to reality waiting for Allaah's decree and actualisation of the truthful Messenger's prophecy.

`Amr ibn Al-`Aas left Palestine to conquer Egypt, for the Romans' presence there was a threat to the Muslims in Syria. He consulted the leader of the faithful, `Umar ibn Al-Khattaab and the latter gave his consent.

`Amr went deep into the land of Egypt and fought the Roman army in a number of wars and defeated them. When he came to the Babylon fortress in old Egypt, he laid siege on it and the siege last for a long time.

`Amr sent to the leader of the faithful, `Umar requesting reinforcement. A reinforcement army was sent, a fourth of which was commanded by `Ubaadah.

Umm Haraam accompanied her husband in this new war of his. The chivalrous `Ubaadah was put to a meritorious test in the land of Egypt, moving here and there fighting in the way of Allaah until the Romans were defeated and driven out.

`Ubaadah thereafter went back to Damascus in Syria and lived there.

Mu`aawiyah ibn Abu Sufiyaan was then its governor. And he had been worried by its bays that were being attacked intermittently by the Roman army. Mu`aawiyah knew that the Cyprus Island was the marine station for Roman ships that attacked Syrian harbours. So he sent to `Umar explaining the situations to him and asking permission to invade Cyprus and conquer it. `Umar refused the request, for he was greatly

opposed to gambling with the lives of the Muslims and averse to travelling in the sea and its horror, however enticing the prospects might look.

When `Uthmaan became the caliph, Mu`aawiyah repeatedly make the same request. And he is encouraged by his blood relationship with him, for both of them are Umayyads.

Finally, `Uthmaan gave in to Mu`aawiyah's persistent request and permitted him to lunch the offensive. But he warned him that he should not force any Muslims under his control to participate in the war. He should rather make the participation optional.

With the help of experts, Mu`aawiyah launched into the getting the necessary ships ready for the war until he had a huge naval fleet. He then called out unto the people and made an announcement — as a way of encouraging the people — that he and his wife were going to lead the marine campaign to Cyprus.

In those days, Damascus, the headquarters of the Syrian governorate was full of different civilizations and cultures. It was hugely populated by people — especially the Prophet's Companions. These Companions were never looking for luxury or enjoyment but only knowledge and guidance, and they were only interested in spreading teachings of the Book of Allaah and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam. Some of these eminent companions were Abu Dharr, `Ubaadah ibn As-Saamit and others.

Hardly had the announcer of the governor announced, *Hayya ala al-Jihaad* (come unto Jihaad!) that the Muslims started thronging into the ships, glorifying Allaah and proclaiming His Oneness, hoping for His reward and not fearing anything.

The peerless companions of the Messenger of Allaah, sallallaahu `alayhi wa sallam, left their places in the mosque, bade farewell to their homes and joined the flag of conquest.

Throughout this period, Umm Haraam was full of energy, ambition and youthfulness. She was overwhelmed and energised by the events. And she was busy getting the necessary things ready, sleeping and keeping awake on sweet dreams.

She remembered the face of the Messenger of Allaah, sallallaahu `alayhi wa sallam, smiling, gladdening her and supplicating that she be one of the first to mount the Green Sea fighting in the cause of Allaah.

On the appointed day, she saw people thronging like sea waves and gathering at the seaport biding farewell to the Mujaahideen and waving to them, and invoking Allaah to make them victorious and to return them home safe and sound.

Umm Haraam was there, standing on the edge of the ship with her eyes full of tears that then rolled down her cheeks. She was whispering to herself, "You said the truth, O' Messenger of Allaah!"

Mu`aawiyah ibn Abu Suflyaan then commanded to the army to sail on.

The ships were detached from the anchors and sailed through the waves in the Name of Allaah.

They were like kings over their thrones!

That was how the Messenger of Allaah, sallallaahu `alayhi wa sallam, described those who would board the ships and with whom the ships would storm the waves while they would be aboard like kings over their thrones!

Umm Haraam had this beautiful feeling. While aboard the ship, she would sometimes see herself as if she was in a high place looking down at the bottom of a mountain, and sometimes she would see the waves rising high above her, all that within moments and in succession. She kept saying to herself, "You said the truth, O' Messenger of Allaah!"

O' the Messenger! May peace and blessings of Allaah be upon you! You did not see what you prophesied with your eyes, neither did you study that in a book and you did not receive the knowledge of that from a scholar or a teacher! Glorified be He Who taught you the knowledge of the earlier and later generations! Glory be to the One Who made you said the truth and the clear word!

The ships arrived at the Cyprus coasts. The soldiers surged out, unloaded their luggage and got ready for the war after they had defeated a Roman guarding boat that accosted them on their way. Then they started planning how to creep into the heart of the island.

Dear reader, this is where the story ends with Umm Haraam!

From Madeenah to different parts of Hijaaz, to Syria, Palestine, Egypt and then back to Syria; and from there to Cyprus. It was a life full of thrilling events — an extensive life full of long journeys. It started with a testimony that none has the right to be worshipped except Allaah and the Muhammad, sallallaahu `alayhi wa sallam, is the Messenger of Allaah and ends with martyrdom in the way of Allaah! It was life that started with Shahaadah and ended with Shahaadah (martyrdom). What a beautiful life and what an excellent death!!

While she was in Cyprus, Umm Haraam was put an animal to ride. The horse shied and was extremely frightened. It then jumped violently. Umm Haraam fell off it and died shortly

thereafter while wearing a smile. She was buried where she fell. May Allaah be pleased with her and please her!

Today, centuries after this memorable event, the grave of Umm Haraam, the righteous and martyred Muslim woman, still stands in the land of Cyprus for all to see. There is a mosque nearby testifying that Umm Haraam was really one of the first. And the Messenger of Allaah, sallallaahu `alayhi wa sallam, said the truth!

Faatimah bint Al-Khattaab,

May Allaah be pleased with her!

Faatimah bint Al-Khattaab, may Allaah be pleased with her, narrated that she heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, saying: "My Ummah shall continue to be blessed as long as the love of this world has not prevailed among them, and as long as there is no prevalence of corrupt scholars, ignorant reciters of the Quran and tyrants. If all that prevails among them, I fear that Allaah may include them all in punishment."

One of the excellent qualities of Faatimah bint Al-Khattaab is that her story is always mentioned whenever the story of her brother, `Umar's Islam is narrated. Whenever the name of her husband — Sa`eed ibn Zayd, may Allaah be pleased with him, a great companion and one of the ten who were given the glad tiding of Paradise — is mentioned, her name is also mentioned.

Also whenever the name of Khabaab ibn Al-Aratt — the great companion, famous reciter and teacher — is mentioned, her name also features. And each time Soorah Taa Haa is recited, Faatimah bint Al-Khattaab is remembered. It brings to memory that perfect harmony that existed between the recitation of that Soorah and her courage and bravery that mysteriously

changed `Umar's Satanic anger into the acceptance of Eemaan and certainty through the grace of Allaah, and then the Prophet's invocation: "O' Allaah, strengthen Islam with the one who is dearer to You of the two `Umars: `Umar ibn Al-Khattaab and `Amr ibn Hishaam[64]."

The background of her being around the Messenger of Allaah, sallallaahu `alayhi wa sallam, necessitates that we make backtrack a little bit into the annals of history in order to understand the foundations upon which one of the greatest early households of Islam in Makkah was built.

Zayd ibn `Amr ibn Nufayl, Sa`eed's father was the root from which this

[64] **He is the one known as Abu Jahl**.

towering, luxuriant, blooming and fruitful branch originated from.

During pre-Islamic era, he was not upon the way of Quraysh, for he drew for himself a straight path that kept him away from all Quraysh's reprehensible beliefs and conducts.

Asmaa' bint Abu Bakr said that she saw Zayd ibn `Amr ibn Nawfal reclining on with his back on the Ka`bah saying, "O' Quraysh, by Him Who holds my soul in His Hand! None from among you is upon the religion of Ibraaheem except me.[65]"

Bukhaari, An-Nasaa'ee and Al-Baghawi also reported that Zayd used to save the new-born baby girls from being buried alive and he would tell whoever wanted to kill his daughter, "Do not kill her, I would pay the expenses of raising her."

Ibn Ishaaq added: And he would say, "O' Allaah, if I had known the dearest face to You, I would have worshipped You through it. But I do not know. He would then prostrate upon his palm."

Moosa ibn `Uqbah said in *Al-Maghaazi*: "I heard one of those I am pleased with saying that Zayd ibn `Amr used to reproach the Quraysh for slaughtering animals for others beside Allaah."

Bukhaari reported on the authority of Saalim ibn `Abdullaah ibn `Umar who narrated from his father that he said: "Zayd ibn `Amr went to Syria asking about the (true) religion. The Jewish and Christian scholars informed him that the (true) religion is the religion of Ibraaheem. And Zayd was neither a Jew nor a Christian. He held up his hand and said: `O' Allaah, I make You my witness that I am upon the religion of Ibraaheem."'

Usaamah ibn Zayd narrated that his father said: “I went out with Allaah's Messenger, sallallaahu `alayhi wa sallam, on a hot day in Makkah while I was riding behind him. We met Zayd ibn `Amr and the Messenger of Allaah, sallallaahu `alayhi wa sallam, told him: ‘Why am I seeing your people preceding you to Islam?’ Zayd said: ‘It is because of (embracing) this religion that I set out.’”

He also narrated the Hadeeth about his famous meeting with the Jew who told him: "Do not follow our religion lest you have a share of Allaah's wrath", and [65] **Reported by Ibn Ishaaq on the authority of Hishaam ibn `Urwah from his father from Asmaa'.**

his meeting with the Christian who told him, "Do not follow our religion lest you have a share of the curse of Allaah". The end of the Hadeeth reads that the Jew and the Christian told him: "What you are looking for has already emerged in your country. Allaah has sent a Prophet whose star is already out. So all those you have seen are upon an error." Zayd said: "I then returned and I did not notice anything.”[66]

Al-Faakihi reported on the authority of `Aamir ibn Rabee`ah who said: "I met Zayd ibn `Amr while he was outside Makkah heading for Hiraa' and he said: ‘`Aamir, I have parted ways with

my people and followed the religion of Ibraaheem and Ismaa`eel. Ibraaheem used to pray facing this house (meaning the Ka`bah). And I am expecting a Prophet from the descendants of Ismaa`eel and then from the children of `Abdul-Muttalib. I do not think that I will remain alive till his emergence so that I can believe in him and testify to his truthfulness and that he is really a Prophet."'

`Aamir added: “When I embraced Islam, I conveyed his salutation to the Prophet, sallallaahu alayhi wa sallam. He returned the salutation and invoked Allaah to bless him. He then said: ‘I saw him in Paradise dragging his coat tails.’”

Al-Baghawi reported on the authority of Ibn `Umar who said that Sa`eed ibn Zayd and `Umar asked the Messenger of Allaah, sallallaahu `alayhi wa sallam, as to whether it was permissible to invoke Allaah's forgiveness for Zayd ibn `Amr and he answered in the affirmative.

At-Tayaalisi reported in his *Musnad* that Sa`eed ibn Zayd asked the Prophet, sallallaahu alayhi wa sallam: "My father is as you have already seen and been informed. Can I ask Allaah to forgive him?" The Prophet, sallallaahu alayhi wa sallam, said: "Yes, and he will be resurrected on the Day of Resurrection as a nation in himself."

It is from this pleasant and noble origin that Sa`eed emerged as pure jewel.

He was one of the forefront men who were sincere to Allaah and sacrificed their souls and wealth in the way of Allaah, seeking His pleasure.

Faatimah bint Al-Khattaab had a pure heart that was free from the filth and [66] **Reported by Abu Yala, ar-Rawyani and al-Hakim.**

deviations of the age of ignorance. Her purity met with Weed's and then the two noble elements were joined together in a

marriage that gave birth to a pure Islamic home and untainted seed of *Eemaan* and that in turn, produced ripe fruits.

It is enough an honour and glory for her and her husband, that Allaah make them the cause of `Umar's acceptance of Islam. Allaah guides whomever He wants to the straight path.

We are not going to repeat the story, but we have to give attention to some points so that we can understand the meanings and goals and take guidance from them. This is because `Umar's Islam is not an ordinary event that can be overshadowed by the course of Da`wah. It was rather like a vibrating tremor.

He accepted Islam few days after Hamzah (the Prophet's uncle) did so. Some historians strongly believed that it was three days after Hamzah's Islam and others opined that it was a little more than three days.

When someone has cardiac ailment which causes the heart to stop functioning or pulsating, he is given electrifying jolts of, sometimes, high frequencies in an attempt to bring back the heart beats and blood circulation into the body. Sometimes, the attempt succeeds and sometimes it fails leading to the patient's death. This is because; in the latter case, the situation must have reached a hopeless state.

In our view, `Umar and Hamzah's embrace of Islam was a kind of electrifying jolts on the heart of the Quraysh that failed to pulsate with good and understanding of the truth and that failed to awaken from its forgetfulness.

Indeed, Hamzah's embrace of Islam as well as `Umar's had shaken the Quraysh; but the satanic jolt that had taken root in the deepness of their hearts allowed them nothing increase in disbelief, aversion, misguidance and evil.

`Umar, may Allaah be pleased with him, was sitting down in the company of some Qurayshi chiefs chatting away in the

courtyard of the Ka`bah. They were troubled with the spread of Muhammad's, sallallaahu `alayhi wa sallam, call, the increase in the rank of his followers and their steadfastness and audacity in making fool of the Qurayshi idols like Al-Laata, Al-`Uzza, Al-Manaata and others.

`Umar became extremely enraged. He stood up from the gathering and decided then and there to kill Muhammad, sallallaahu `alayhi wa sallam, and spare the Quraysh the embarrassment that his religion had caused them and the havoc it had wreaked upon their unity where members of the same family had become disunited.

On his way to the Prophet's place, a man from Bani Makhzoom met him and perceived the rage in his face. He asked `Umar, "Where are you going?" `Umar answered, "To Muhammad ibn `Abdullaah! I want to kill him and free the Arabs from his trial!"

The man then told him, "Do you think that the clan of `Abd Manaaf would leave you alone if you kill him? Put your own house in order first!"

`Umar, may Allaah be pleased with him, asked in utter amazement and extreme rage, "What do you mean and whom do you mean?"

The man answered, "Your sister, Faatimah and your brother-in-law, Sa`eed ibn Zayd. They have followed Muhammad, sallallaahu `alayhi wa sallam!"

`Umar then said: "Are you sure? Woe unto them from me!"

He changed his direction and headed for the house of his sister, Faatimah, holding the handle of his sword raging like a furious bull and roaring like a lion, while the scum has formed on his lips.

Until that moment, the call to Islam was characterised with secrecy except for a few companions who used to pronounce their Islam openly like Abu Bakr, the young `Ali, Sa`d ibn Abu Waqqaas and Az-Zubayr ibn Al-`Awwaam, may Allaah be pleased with them. The Messenger of Allaah adopted the policy of secrecy in order to protect the faith, safeguard the lives of the new Muslims and prevent anything that could impede the progress of Da’wah. This is a necessary arrangement for the success of the movement.

Or the believers should migrate with their religion away from the place of confrontation — as those who migrated to Abyssinia did — until Allaah accomplishes a matter already destined, and Allaah is Predominant over His affair.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, has companions and followers whom he chose to be the link between himself and the Muslims. These companions served as a link between the head of the mission and the main body of the Muslims, conveying to them whatever was being revealed of the verses of the Quran and teaching them, guiding them, reminding them of Allaah and conveying to them the Prophet's instructions.

One of these conveyers was Khabaab ibn Al-Aratt. He was the one in charge of contacting Sa`eed and Faatimah. He would get information from the Messenger of Allaah, sallallaahu `alayhi wa sallam, and come to them secretly to teach them what he had learned.

‘Umar arrived at the house of his sister and brother-in-law. At the entrance, he heard some murmuring but could not recognize its wordings properly. He violently knocked at the door and shouted!

Khabaab quickly ran into hiding in a corner of the house. Faatimah hide the script they were reading and her husband rushed to open the door for `Umar. They have all realized that it

was `Umar, and that his violent knocking at the door and the echo of his voice were signs of an imminent danger and confrontation.

He asked, "What is this murmuring I was hearing?"

They denied that there was any murmuring.

He then addressed them harshly and threatened them of terrible consequences if it was true that they had followed Muhammad, sallallaahu `alayhi wa sallam, his religion.

It was there and then that his sister, Faatimah confronted him boldly and said it loud and clear without any fear that she and her husband had accepted Islam and testified that there is no deity worthy of being worshipped but Allaah and that Muhammad, sallallaahu `alayhi wa sallam, is the Messenger of Allaah!

All of a sudden, `Umar pounced on Sa`eed and thrown him on the floor. When Faatimah dashed forward to defend her husband `Umar gave her a brutal slap on her face that she started bleeding.

It was the sight of the wrongfully shed blood that served as the ray of light that illuminated `Umar's heart, removed the screen from his eye and the stain that had covered his heart.

He moved to Sa`eed and lifted him off the floor and moved to his sister Faatimah and wiped the blood off her face.

On one hand, `Umar was bewildered by his sister's and her husband's insistence upon the religion of Islam, come what may. On the other, he emotionally metamorphosed into a positive human being, with sense of good awakened in his innerself.

He then started talking to his sister and her husband in a friendly way until she brought out the script that contained the beginning of *Soorah Taa Ha*.[67]

When `Umar wanted to read it, she prevented him and asked him to cleanse himself first and have a wash. He quickly did as she requested.

Faatimah's brave and courageous stand, the spirited manner in which she faced the confrontation and the purity of her soul and conscience revealed to us her strong personality, especially when we know that the other side of the confrontation is `Umar ibn Al-Khattaab.

`Umar read the clear verses of the Book of Allaah. It was as if he had heard something similar somewhere before and turned away from it or that he did not understand its meaning because his heart was then sealed from the truth.

Now, he was voluntarily reading the verses and reflecting upon their meanings.

Though we did say earlier that the ray of light that illuminated the heart of `Umar was the human sentiment that he felt within himself when he saw the blood covering the face of his sister, Faatimah, we can now confidently say that it was the noble Quran with its clear verses that completely transformed him and turned him into an upright man.

`Umar spoke, and the first word he uttered was, "Where is Muhammad?"

[67] Soorah 20 of the Glorious Quran.

Faatimah and Sa`eed felt some fear within themselves, believing that `Umar was still insistent on harming the Prophet, sallallaahu alayhi wa sallam. But `Umar allayed their fear and

announced to them that he only wanted to embrace Islam in his presence. They then told him that the Prophet, sallallaahu alayhi wa sallam, was in the House of Arqam at Safaa.

It was then that Khabaab came out of hiding and told `Umar: "Rejoice, O' `Umar! You have been blessed with the Prophet's invocation. I heard him invoking Allaah to strengthen Islam with you."

This increased `Umar in confidence and he felt happier. His sister who, for a long time, had been wishing for his guidance so that he could help the Muslims was also extremely happy.

Here, many people would think that Khabaab's running into hiding was as a result of fear. This was the impression of many. Nothing is further from the truth.

The reason for Khabaab's going into hiding away from `Umar was not out of fear for his own life. It was rather to avoid revealing the secret that was then a fundamental factor in *Da`wah* work. This is the only probable interpretation for this incidence because the personality of Khabaab that was splendidly influenced by his Islam and *Eemaan* could not have allowed him to fear anyone besides Allaah, The Exalted.

The evidence for this is what Al-Baroodi reported that Khabaab was the sixth person to accept Islam and that he was the first person to proclaim his Islam in the public. He was severely punished for this.[68] How could a person whose quality is this then fear anyone besides Allaah?

It was therefore from the house of Faatimah and Sa`eed that `Umar emerged, and what an emergence!

It is an emergence that left its mark, since that day, on the course of the movement of Islamic mission from the time of the Messenger of Allaah and beyond.

[68] ***Al-Isaabah*, vol. 1, p. 416.**

This emergence of `Umar was and is still remembered for generations and until Allaah shall inherit the earth and all that is therein.

`Umar came to the House of Arqam and knocked on the door. One of the present companions looked through a crack and came back terrified and worried saying: "Messenger of Allaah, it is the son of Al-Khattaab!"

The Messenger of Allaah, sallallaahu `alayhi wa sallam, smiled and said: "Be calm! `Umar has come to you with the blaze of Islam shinning between his eyes!"

Allaahu Akbar! The Messenger of Allaah, sallallaahu `alayhi wa sallam, was saying this though he had not yet seen `Umar!

Indeed, the Messenger of Allaah, sallallaahu `alayhi wa sallam, was seeing things with the light of Prophethood and sincere invocation that resulted in truthful acceptance. Allaah Says (what means):

{***And when My slaves ask you [O' Muhammad] concerning Me, then [answer them], I am indeed near [to them by My Knowledge]. I respond to the invocations of the supplicant when he calls on Me [without any mediator or intercessor]. So let them obey Me and believe in Me, so that they may be led aright.***}[Quran 2: 186]

The Prophet, sallallaahu alayhi wa sallam, called on Allaah and Allaah answered his invocation. He invoked Allaah for `Umar's acceptance of Islam and acceptance soon came from Allaah, the All-Powerful, Most-Beneficent.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then commanded that the door be opened for `Umar.

When the door was opened, the Messenger of Allaah, sallallaahu `alayhi wa sallam, advanced towards `Umar while all those who were present moved back. He grabbed `Umar with the collars of his garment, pulled him strongly and then said: "O' son of Al-Khattaab! What are you waiting for? It is high time you embraced Islam!"

And `Umar spoke and he said: "I testify that there is no deity worthy of being worshipped except Allaah and that you, Muhammad, sallallaahu `alayhi wa sallam, are the Messenger of Allaah!"

The Muslims who were present there raised their voice in a Takbeer that resonated throughout the house and whose echo reached those who were at the Ka`bah.

`Umar's Islam was a victory for the Muslims! Allaah strengthened him with Islam and strengthened Islam with him.

With Umar's acceptance of Islam, the call of Islam came out of the secrecy into the public and Allaah made a distinction between the truth and falsehood. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then titled him Al-Faarooq, and gave him the nickname, Abu Hafs.

May Allaah be pleased with Faatimah bint Al-Khattaab and please her! She was indeed Islam's key to `Umar's heart. Her house was the starting point of his reversion to the truth and guidance.

Unto Allaah belongs the disposal of all affairs, and His is the favour at all times.

Umm Manee', Asmaa' bint 'Amr,

May Allaah be pleased with her!

I do not know why the scholars of Seerah and historians do not give Umm Manee`, Asmaa' bint `Amr her due mention in their discussions and throw lights on her personality?

Perhaps they were greatly attracted by the personality of her friend and companion on the day of the greatest `Aqabah, Umm `Ammaarah whose personality captivated their thoughts and feelings. This captivation led to their discussion of every detail of her life.

They had the right to do so for the life of Umm `Ammaarah was full what can captivate the mind and the heart together.

However, it is a historical distortion and negligence of the rights of Umm Manee` not to mention her among the female companions who were around the Messenger of Allaah, sallallaahu `alayhi wa sallam, either personally or through someone else who stood in for them in their great capacity.

Umm Manee` was the second woman among the Ansaari delegates who came from Yathrib (that was to be known later as Madeenah) to Makkah to pledge allegiance to the Messenger of Allaah, sallallaahu `alayhi wa sallam.

She suffered the hardships of the journey and bored all that with patience because she was driven by her love for Allaah and His Messenger, sallallaahu `alayhi wa sallam, and her yearning to meet her beloved Muhammad, sallallaahu `alayhi wa sallam, and listen to him.

She embraced Islam before she left Yathrib and her soul was filled with the splendor of this pure religion. She used to listen to Mus`ab ibn `Umayr or those who narrated from him. She was therefore emotionally prepared to receive the knowledge in its pristine form and far from the filth of ignorance and idolatry.

When the announcer of the journey announced, she quickly responded and joined the ranks of those travelling to Makkah with happiness and joy. She was one of the two Ansaari women who witnessed this great pledge that was the turning point in the cause of Da`wah. It was the will of Allaah to make Madeenah and its inhabitants the first battalion of Islam, its first fortifying armoury and the base from which the religion spread to all over the world in a manner unparalleled in human history.

It is therefore a crime against the important event of the Pledge of `Aqabah and against those who participated in it not to give them their deserved right in mentioning individually or to just make a passing and slight mentioning of a personality like Umm Manee`.

In *Al-Isaabah*, Ibn Hajar wrote:

"Umm Manee` is the mother of Shubaath. Some say her name is Asmaa' bint `Amr. Ibn Sa`d reported on the authority of Al-Waaqidi who also narrated with his chain of transmission reaching Umm `Ammaarah that she said: `Men where shaking the hand of the Messenger of Allaah, sallallaahu `alayhi wa sallam, on the night of Al-`Aqabah while Al-`Abbaas was holding the Prophet's hand. When it was my turn and that of Umm Manee`, my husband, `Arabah ibn `Amr said: `O' Messenger of Allaah, these are two women who came with us and they also want to pledge their allegiance to you.' The Messenger of Allaah, sallallaahu `alayhi wa sallam, responded, `I have accepted your pledge. I do not shake women's hands.'"

Ibn Sa`d also said that Umm Manee` attended the Pledge of `Aqabah in the company of her husband Khadeej ibn Salamah, and that she also witnessed the Battle of Khaybar."[69] Ibn Hajar also mentioned the lineage of Asmaa' bint `Amr and said that she was known as Umm Manee`.[70]

Ibn Ishaaq reported, with a sound Isnad, on the authority of Ka`b ibn Maalik that Umm Manee` was one of the seventy people who witnessed the Pledge of `Aqabah.

Umm Manee` witnessed the Pledge of `Aqabah along with the honourable companion Mu`aath ibn Jabal. Likewise, she witnessed some wars that Muslims fought with their enemy and participated in activities that involved women companions like giving first aid, treating the wounded, giving water to the thirsty, preparing food and other activities that the then circumstances could permit.

Perhaps, Ibn Hajar's mentioning of her participation in the campaign of Khaybar and the fact that the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave her a share of the booty of that campaign indicated that she had participated in previous wars. For, Umm Manee`, who was one of the witnesses of the first Pledge, would not shirk her responsibilities. She would rather carry them out selflessly.

If some aspects of Umm Manee`s life were clouded or overlooked, this is made up for by the personality of her son, Mu`aath ibn Jabal. It is enough a glory for her to give to Islam, at its first emergence, one of the most unique and outstanding Companions, Mu`aath ibn Jabal.

Therefore, it is Umm Manee`s right upon us to throw some lights on the personality of her son, Mu`aath, without any exaggeration or going out of the point.

[69] Al-Isaabah, vol. 4, p. 477.
[70] Ibid, vol. 4, p. 225.

Ibn Hajar has the following to say about Mu`aath:

"He was the leader and the authority in the knowledge of the lawful and unlawful."[71]

Abu Idrees Al-Khawlaani said of him:

"He was fair-complexioned and handsome. He had sparkling teeth and dark eyes."

Ka`b ibn Maalik said: "He was a young handsome man; one of the best youth of his clan."

Al-Waaqidi said: "He was one of the most handsome men. He witnessed all the battles and he narrated Ahaadeeth from the Prophet, sallallaahu alayhi wa sallam.

Some of those who narrated Ahaadeeth from him are: `Abdullaah ibn `Abbaas, Ibn `Ady, Ibn Abu Awfa Al-Ash`ari, `Abdur-Rahmaan ibn Samurah and Jaabir ibn Anas.

He participated in the battle of Badr while he was twenty-one years old.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, appointed him as the governor of Yemen, and the Hadeeth regarding this is in Saheeh Al-Bukhaari on the authority of Ibn `Abbaas.

Saif said on the authority of `Ubayd ibn Sakhr who reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, told Mu`aath when he was sending him to Yemen:

"Indeed, I realized the affliction that you have suffered because of this religion and the debts that you have incurred. Gifts are therefore made lawful for you. If you are presented with a gift, you can take it."

So when he came back from Yemen, he had with him thirty heads of animals that were presented to him as gifts.

Saif also reported that the Prophet, sallallaahu alayhi wa sallam, told him when he was bidding him farewell:

71 *Al-Isaabah* vol. 3, p. 406.

"May Allaah protect you from your front, your rear, your right, your left, your above and your beneath. May He guard you against the evils of men and Jinn."

Abu Daawood reported on the authority of Mu`aath that he said: "The Prophet, sallallaahu alayhi wa sallam, told me, `I love you'."

Anas ibn Maalik also counted him among those who compiled the Quran during the time of Allaah's Messenger, sallallaahu `alayhi wa sallam.

`Abdullaah ibn `Amr narrated that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Learn how to recite the Quran from four men." And he counted Mu`aath among them.

Masrooq said:

"We were with `Abdullaah ibn Mas`ood. And he told us Mu`aath was a comprehensive leader and devoutly obedient to Allaah. Farwah (one of those present) then said: `I forgot!' `Abdullaah ibn Mas`ood retorted, `I did not forget. We used to liken him to (Prophet) Ibraaheem, may Allaah exalt his mention.

Abu Nu`aym said about Mu`aath:

"He was leader of the jurists and treasure of the scholars. He witnessed the Pledge of `Aqabah, the battle of Badr and other campaigns. He was one of the best Ansaari youths in terms of forbearance, gentleness, modesty and generosity. He was very handsome. `Umar, Abu Qataadah, `Abdur-Rahmaan ibn Samurah are some of the companions who narrated Hadeeth from him."

Ibn Ka`b and Ibn Maalik said:

"Mu'aath was a handsome and magnanimous young man. He did not ask Allaah for anything except that He granted it."

Abu Sufiyaan narrated that some of his teachers narrated a story in which 'Umar was reported to have said: "Women were unable to give birth to the like of Mu'aath. If it had not been because of Mu'aath, `Umar would have perished."

At-Tirmithi reported on the authority of Anas that the Prophet, sallallaahu alayhi wa sallam, said: "The most knowledgeable of them concerning the lawful and lawful is Mu`aath."

Ibn Abu Shaybah and Ibn 'Asaakir reported on the authority of Abu 'Awn Ath-Thaqafi that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Mu`aath will come on the Day of Resurrection with a step ahead of other people."

Ibn Sa'd also reported in his *Tabaqaat* with a disconnected chain of transmission that when the Messenger of Allaah, sallallaahu `alayhi wa sallam, sent Mu`aath to the people of Yemen as their governor he wrote to them: "I am sending to you the best of my family."

Mu`aath has many more virtues.

He arrived from Yemen during the caliphate of Abu Bakr, may Allaah be pleased with him, and he died during the spread of plague in Syria in the year 17 A.H. or shortly after, according to the opinion of most scholars. He was aged thirty-four.

Dear reader, the above are just spotlights on the personality of Mu`aath ibn Jabal. We, as well as history, owe him more. The spotlights are just examples of Allaah's favour upon him in terms of physique, manners, abundance knowledge, wisdom and intellectual alertness.

In conclusion, I would like to ponder a little on the saying of 'Umar, "Women were unable to give birth to the like of Mu`aath!"

The belly that bore Mu`aath was that of Umm Manee`!

The breasts from which Mu`aath suckled milk were that of Umm Manee`!

The arms that gently and affectionately cuddled him were that of Umm Manee`!

The heart that had love and compassion for him was that of Umm Manee'!

The tongue that taught him how to speak and that instructed him was that of Umm Manee'!

Indeed, all meanings of motherhood were abundant in her, as an ability to understand and comprehend was resplendent in him. It was the combination of these that made Mu`aath a unique man, the like of whom is very uncommon among men.

The favour in all this belongs to Allaah alone.

Umm Manee's being around the Messenger, sallallaahu `alayhi wa sallam, started from when she travelled to Makkah to pledge her allegiance, to her participation in his campaigns within the context of what is permissible for women in Islam and her presentation of her son Mu`aath as one of the greatest servants of Islam. All this earned her a closeness to the Messenger of Allaah, sallallaahu `alayhi wa sallam; and this is enough a merit and virtue for her!

We pray that Allaah honour the abode of Umm Manee', reward her with the best and make us join her in the company of His righteous servants.

Al-Khansaa' — Tamaadur bint 'Amr ibn Shareed,

May Allaah be pleased with her!

"***H***ey! *Khanaas*!"

That was how the Prophet, sallallaahu alayhi wa sallam, hailed Khansaa' and encouraged her to recite more poems!

This word `hey' indicates an encouragement to give more, while the word *Khanaas* which is a shortening of her name *Khansaa'* indicates the Prophet's desire to hear more from her. This is exactly similar to how the Prophet, sallallaahu alayhi wa sallam, fondly addressed `Aa'ishah, may Allaah be pleased with her, when he would call her *`Aa'ish*.

The Messenger of Allaah did not use to compose poetry but as an Arab he naturally loved refined and truthful poetry that is far from exaggeration and triviality in words and meanings.

Indeed, he had companions who are distinguished poets and he did not use to discourage them from reciting their poetry, especially since they had adopted a new method in which there was no foolishness or straying, that characterised the poetry of the time of ignorance.

One of these distinguished poets is Hassaan ibn Thaabit who devoted his poetry for the defense of Islam and the Prophet, sallallaahu alayhi wa sallam, and support of the truth. He was so popular in this regard that he was conferred with the highest and the noblest title: `The Messenger's Poet'.

It was reported that he once wanted to satirize the Quraysh and refute their poets' false accusations against the Muslims after the Battle of Badr. The Messenger of Allaah, sallallaahu `alayhi wa sallam, asked him: "How can you satirize them while I am one of them?" Hassaan said: "I will thread my way through them (with my satire) as a hair is carefully removed from the dough!!!" The Prophet, sallallaahu alayhi wa sallam, then said: "Say (what you have to say of poetry), may the Holy Spirit support you!"

The Messenger of Allaah, sallallaahu `alayhi wa sallam, knew and appreciated the positive impacts that poetry makes on minds. Therefore, he allowed Hassaan, Ka`b ibn Maalik and `Abdullaah ibn Rawaahah to make an excellent use of their accurate and unfailing weapons in the battle between truth and falsehood.

It was also reported that `Abdullaah ibn Rawaahah recited a poem in the presence of Allaah's Messenger, sallallaahu `alayhi wa sallam, during `Umrah Al-Qadaa' when he was about to enter Makkah. He was reported to have recited among other things what means:

"O' children of disbelievers! Keep off his (meaning the Prophet) way;

Today we are going to strike so hard that head will be removed from its base and a man will be frightened away from his friend!

We are the ones who fought you over the interpretation of its meaning (i.e. the Quran); as we have fought you over its revelation!

Allaah has revealed in His Book that the best way to die is to be killed in His cause!

O' Allaah! I believe in the Prince (with whom You sent the Book), and I believe that the only true way is to accept him!"

When `Umar heard this, he flew into a rage and wanted to stop Hassaan from reciting more poems. He rebuked him saying, "O' son of Rawaahah, are you reciting poems in the presence of Allaah's Messenger and in the sanctuary of Allaah?!"

But the Prophet, sallallaahu alayhi wa sallam, replied him, "Leave him alone, `Umar. For his poems hurt the disbelievers more than the sprays of arrows."

Now back to Al-Khansaa'!

Who is Al-Khansaa' and what did her being around the Messenger of Allaah mean?

Al-Khansaa' belonged to the tribe of Banu Sulaym. She was extremely beautiful, well-mannered and very eloquent. She started reciting poems very early in her life. Initially, she did not use to say more than two or three lines of poetry but it was her sorrow over the death of her brother Sakhr that brought out her innate talent to recite long poetry. So she recited long, emotional and extremely stylish poems to eulogize him and her other brother, Mu`aawiyah.

It is a consensus of the scholars of poetry that no woman ever attained the status of Al-Khansaa' in poetry, neither before her nor after her.

In her eulogy for her brother she said what means:

"O' my eyes, shed tears generously! Will you not weep for Sakhr, the generous?!

Will you not shed tears for the audacious, tall and handsome young man who possessed, qualities of leadership and lead his people?!"

Al-Khansaa' came to Madeenah along with a delegation from Banu Sulaym. She embraced Islam and became a good Muslimah. She pledged her allegiance and she remained truthful to it. The Messenger of Allaah, sallallaahu `alayhi wa sallam, heard her poem and asked her to recite more, as it has been mentioned earlier. He loved her poem and addressed her warmly.

That was the first manifestation of her being around the Messenger.

Al-Khansaa' was of the noblest plants in terms of origin, growth and fruits. Her nobility in these aspects reached its peak on the day of the Battle of Qaadisiyah.

It was on this great day of Islamic conquest that Al-Khansaa' attained prominence as one of the unparalleled Muslim ladies.

This prominence revolved around two things: her admonition for her four *Mujaahideen* sons; and her statement after the martyrdom of them all!

O' mothers of today! O' Muslim ladies! This is a great model for you. Perhaps, this will make you go back to the reality of your roles in life and your responsibility in building the true Muslim family and Ummah.

Ibn `Abdul-Barr reported in his book *Al-Istee`aab:*[72]

"Al-Khansaa' bint `Amr witnessed the battle of Qaadisiyah with her four sons. She addressed them on the eve of the battle and said: 'My sons! You embraced Islam and migrated willingly. By Allaah besides Whom there is no other deity worthy of being worshipped, you are all sons of one man as you are sons of one woman. I have never cheated on your father. Never have I brought disgrace upon your uncle, disparaged your esteem or altered your lineage. You know the great and abundance reward that Allaah has set aside for the Muslims who fight against the disbelievers. Know that the everlasting abode is better than this transient one. Allaah Says (what means):

{***O' you who believe! Endure and be more patient [than your enemy], and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allaah, so that you may be successful.***}[(Quran 3: 200]

When you wake up tomorrow morning sound and healthy by Allaah's leave, go and fight against your enemy with sure understanding and seek Allaah's help over His enemies. When you see that the war has become tense, engage yourselves in the fight gallantly and resiliently that you may attain treasures and honour in the Abode of Eternity.' "

[72] ***Al-Istee'aab*, vol. 4, p. 288.**

After this statement of Al-Khansaa', I or any other creature, for that matter, has nothing better to say! Her statement is beyond any comments as it is amply comprehensive.

The narrator proceeds:

"So her sons left having accepted her admonition and determined to implement her words. When the morning came, they set out on to the battlefield early and they all fought gallantly and courageously until they were martyred one after another.

And the news of their martyrdom came to Al-Khansaa'! But what did she say?

Here is where the greatness of this woman manifested most. When she heard this news, she forgot her poetry, her beauty, her place among her people and all any other thing. She remembered nothing but elevation to the peak of glory and the greatness of Islam and *Eemaan*. She, may Allaah be pleased with her, said: `All praise is due to Allaah Who honoured me with their martyrdom. And I hope that my Lord will make me join them in the Abode of His Mercy!"'

It is noteworthy to add that the commander of the faithful, `Umar ibn Al-Khattaab used to give Al-Khansaa' the entitlement of her four martyred sons, two hundred Dirhams annually, in the name of each of them, until she died.

May Allaah have mercy on Al-Khansaa', the poetess! May Allaah be pleased with this believing and patient lady!

Shaymaa`, The Prophet's Foster Sister

"*O*, our Lord! Keep Muhammad, sallallaahu `alayhi wa sallam, alive for us so that I can see him become adolescent, then a leader.

Suppress his enemies and those who are envious of him, and give him an everlasting glory!"

The above is a poetic supplication that Shaymaa' used to sing for little Muhammad, sallallaahu `alayhi wa sallam, whenever she held him while he was being wet-nursed at Banu Sa`d's. Shaymaa' would help her mother in doing the household chores or in the fields. All that was before the Messenger, sallallaahu `alayhi wa sallam, started walking.

At that time, Shaymaa' was about four or five years old. She was somewhat old enough to observe the change in the condition of her family from poverty and want to comfort and abundance, and from hardship to ease. She realized that this change was caused by the blessing of this young boy who was brought to their midst. So this poetic supplication spontaneously flowed from her tongue.[73]

A report had it that whenever Abu `Urwah Al-Azdi repeated the song he would say, "How excellent is Allaah's response to her supplication!"

Shaymaa' or Shamaa' is the nickname of this lady that overshadowed her real name. Ibn `Abdul-Barr mentioned that her real name is Hadhdhaaqah.[74]

Ibn Ishaaq reported that the Prophet's foster siblings are four: `Abdullaah, Aniyah, Hudhaafah of Banu Haarith and Hadhdhaaqah, popularly known as Shaymaa'.

For the four years which the Messenger of Allaah, sallallaahu `alayhi wa sallam, spent at Banu Sa`d's, the life of Al-Haarith's family took a dramatic transformation. The personality of the Messenger, sallallaahu `alayhi wa sallam, was undoubtedly the axis around which these changes revolved.

But there is a very delicate question concerning the family of Haleemah, the Prophet's foster mother:

Why had the family not hastened to embrace Islam after Muhammad's Prophethood either in Makkah before Hijrah or in Madeenah after Hijrah, despite the fact that she knew many of the Prophet's stories? Why had she not rushed to Muhammad, sallallaahu `alayhi wa sallam, in whose childhood she saw things which she had never seen in other children, of blessings and honour, in spite of the great love that was between her family and that noble boy?

Why was the family's embrace of Islam delayed till after the battle of Hunayn that took place in the 8th year after Hijrah?

[73] **Muhammad ibn Mu`alla al-Azdi mentioned this in his book, at-Tarqees.**
[74] **See: al-Istee`ab vol. 1, p. 605.**

After the conquest of Makkah, the tribes of Hawaazin, Thaqeef, Banu Bakr and others converged together to fight against Muhammad, sallallaahu `alayhi wa sallam. They were seized by the zeal of the time of ignorance and were deluded that they would be the successors of the Quraysh in leadership and that none besides them deserved that enviable position.

They brought together a contingent of more than thirty thousand men and came out in their numbers and weapons and with their women, children and animals, in response to the demand of their leader Maalik ibn `Awf.

They converged at the valley of Hunayn between Taa'if and Makkah. It was there that the fierce battle took place between these confederates and the Muslims.

Allaah describes this event in the following everlasting words (what means):

{***Truly Allaah has given you victory on many battle fields, and on the Day of Hunayn [battle] when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allaah did send down His Sakeenah [calmness, tranquillity and reassurance] on the Messenger [Muhammad] and on the believers, and sent down forces [angels] which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allaah will accept the repentance of whom He wills. And Allaah is Oft-Forgiving, Most Merciful.***}[Quran 9: 25-27]

On that day, some Muslims were proud of their great number and they said: "We can never be outnumbered after this day!" And they failed to attribute victory to the One in Whose Hand are the reins of the heavens and the earth. So they were defeated at the beginning of the battle and they were severely shaken, and most of them were in disarray.

The hero of that tense situation who reclaimed the victory for *Eemaan* against disbelief is only one person. He taught people steadfastness upon the truth in spite of all dangers and regardless of whatever the situation may be. The person is the Messenger of Allaah, sallallaahu `alayhi wa sallam, who proclaimed to the people while he was on his mule, *Duldul*:

"I am the Prophet without lying;

I am the son of `Abdul-Muttalib!"

Horses might sometimes be frightened by the clang of weapons and, as a result, retreat. As for mules, they impetuously dart off to wherever their rider directs them. This is a sign of the courage of the warriors who ride them in battles.

The Messenger, sallallaahu `alayhi wa sallam, remained steadfast, and some hundreds of his Companions rallied around him and calling one another unto him to fight off the enemy. So Allaah supported the believers over their enemy and made them triumphant.

The polytheists scattered in confusion. Many of them were killed or taken captive. And the Muslims got a lot of war spoils.

At Ji`raanah, Shaymaa’ — who had set out in the company of her tribe against the Muslims — came seeking permission to see the Messenger of Allaah, sallallaahu `alayhi wa sallam, and hoping to get favour from him.

He allowed her in though he did not recognize her.

She said: "Messenger of Allaah, I am your foster sister!"

He said: "How can you prove that?"

She said: "A bite that you bit me on the back while I was placing you on my hip!"

The memory took the Prophet, sallallaahu alayhi wa sallam, back to his childhood days and he vividly remembered his days with the tribe of Banu Sa`d in spite of the fact that decades have passed since the event. He confirmed the truthfulness of what Shaymaa’ was saying:

The Prophet, sallallaahu alayhi wa sallam, was really as his Lord describes him:

{***Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves [i.e. whom you***

know well]. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you [to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire]; for the believers [he is] full of pity, kind, and merciful.}[Quran 9: 128]

While Shaymaa' was still standing in front of him asking for his amnesty, the Messenger of Allaah, sallallaahu `alayhi wa sallam spread his garment for her to honour her and he told her, "Come here." And he made her sit down beside himself.

He then told her, "If you like you can stay with me and be always loved and honoured, and if you like I can provide for you and then send you back to your people."

She said confidently, "I want you to provide for me and send me back to my people!"

Here, the puzzle about the delay in the embrace of Islam on the part of the family of Haleemah is now solved.

Obsessive tribalism was a primary factor in the life of the Arabs and in their Bedouin societal setup. Very few of them grew out of this mentality and have themselves released from its yoke and became Muslims. As for the vast majority of them, they were far from liberating themselves from this bondage. There are many proofs on this.

Shaymaa', in spite of her acceptance of Islam, did not want to stay with the Messenger of Allaah, sallallaahu `alayhi wa sallam, and be always loved and honoured. She rather preferred to be given provision and sent back to her people.

Actually, this is what instigated the family, in the first place, to keep its allegiance fanatically to its tribe and Bedouin inclinations.

The roots of Shaymaa's being around the Messenger of Allaah, sallallaahu `alayhi wa sallam, can be traced back to his early childhood days, in an atmosphere full of compassion, love and kindness. She then reaped the fruits of all that when she became old, after many years.

A manifestation of the Prophet's sense of obligation on that great day is what the tribe of Banu Sa`d narrated that the Messenger of Allaah, sallallaahu `alayhi wa sallam, in addition to his honouring of Shaymaa', also gave her a servant called Makhool, and a maid. Shaymaa' joined both of them together in marriage; and there remain some of their descendants.[75]

May Allaah have mercy on Shaymaa' and be pleased with her! May He honour her abode and place of rest!

The Prophet's, sallallaahu `alayhi wa sallam, Daughters

Zaynab

Ruqayyah

Umm Kulthoom

Faatimah

The Prophet, sallallaahu `alayhi wa sallam, as a Father!

*T*hen comes the great role, role of Muhammad, sallallaahu `alayhi wa sallam, as a father!

We have discussed him while talking about the noble women companions who attained, during the early days of Islam, honour and glory through their embrace of Islam and *Eemaan*. These women fulfilled more than what was required of them and, as a result, became model for us and all nations throughout history.

Some of them were mothers of the faithful in the light of Allaah's Saying (what means): {***And his wives are their mothers***}, thereby attaining the greatest meaning of motherhood.

Though we might notice some stances that slightly affected their femininity in a negative way but did not have any impact on their general excellent morals, that is certainly due to some traits — like jealousy, for instance — that Allaah, in His wisdom, created in them.

This jealousy is found in both male and female but it is more pronounced in the female. It emanates from self-centredness. In some cases, this trait can overwhelm all other feelings and lead to horrible consequences for the concerned woman and those who are around her.

But if the jealousy is guarded by the rope of Allaah such as *Eemaan*, certainty and pure heart, it metamorphoses from a burning log into cold ashes. That was the case with the mothers of believers, may Allaah be pleased with them all!

In conclusion of this thesis, we are going to discuss the personalities of his daughters, Zaynab, Ruqayyah, Umm Kulthoom and Faatimah, may Allaah be pleased with them!

Khadeejah, may Allaah be pleased with her, gave birth to the Prophet's daughters in succession. They are like roses whose calyxes have opened and their fragrance exudes all over the household of the Prophet, sallallaahu alayhi wa sallam. They

were to the Messenger of Allaah like a cool breeze in the night of Qurayshi denial and a shinning smile that kindled hope in the heart and a strong will to proceed on the path.

The Prophet, sallallaahu alayhi wa sallam, had been denied the fatherly love and compassion, and motherly affection and care since childhood. His father died while he was in the womb of his mother. When he started recognising things and faces, his mother also died.

This deprivation left its mark on the psych of the Messenger of Allaah, sallallaahu `alayhi wa sallam. So he was very compassionate, extremely soft and tender-hearted.

The goal of the divine training for him was for that promised day, the day of his commission as a Prophet and a Messenger.

Only Allaah Knows the reason for the death of all the Prophet's male children including the last of them, Ibraaheem — born to him by Maariyah, the Copt — who lived for many months, crawled, talked, laughed, cried and had even started speaking few words.

Allaah willed it that Zaynab, Ruqayyah and Umm Kulthoom, may Allaah be pleased with them, would die during the lifetime of their father. Even Faatimah, may Allaah be pleased with her, who survived her father joined him only few months after his death.

Perhaps, the reason for all this is to make the Message, with which he was sent, the only axis.

Dear readers! Pardon me for talking extensively about the Prophet's daughters.

Zaynab the Great

May Allaah be pleased with her!

There was a report that Al-Akhnas ibn Shareeq came to Abu Jahl, Hishaam ibn Al-Mugheerah Al-Makhzoomi and asked him: "Abu Al-Hakam, what is your view about what you heard from Muhammad?"

Abu Jahl responded, "What did I hear from him? We and the children of `Abd Manaaf always vie for nobility. They fed the people and we did the same, they provided for the traveller and we did the same and they gave generously and we did the same. And when we came to each other like two competing horses they then claimed to have a Prophet among them who received revelations from the heaven. But when are we going to attain that? By Allaah! We shall never believe in him!"

The Qurayshi's narrow-minded concept of Prophethood is very complex. This emanated from their traditions and flimsiness of their inclination that was mixed with empty clamour and utter superciliousness. They did not realize that the Message, Prophethood and Da`wah of Muhammad, sallallaahu `alayhi wa sallam, are guidance and mercy from Allaah to the entire mankind as well as mental and emotional liberation for humanity.

It is this complex ignorance that led some of the Qurayshi people to reject and wage war against this Message throughout the twenty three years of the Prophet's call to the Message of his Lord.

However, this opposition was defeated when Allaah permitted His Messenger, sallallaahu `alayhi wa sallam, to conquer Makkah, purify the Ka`bah, and to destroy the idols and remove their impacts from peoples' hearts and minds. And Allaah has full power and control over His Affairs, but most of men know not.

The life of Zaynab, may Allaah be pleased with her, with her husband, Abu Al-`Aas was a clear manifestation of this struggle.

She was born ten years before her father was commissioned as a Prophet. She was first the issue of the Prophet's marriage to Khadeejah, may Allaah be pleased with her. So she belonged to the noblest parents in the world. Her father, Muhammad ibn `Abdullaah, sallallaahu `alayhi wa sallam, is the one Allaah Sent as a mercy to the mankind. He is the chief of the Prophets and the Seal of the Messengers.

Her mother, Khadeejah, may Allaah be pleased with her, is the leader of all females of human race. She was at the peak of lineage, nobility, virtue and knowledge. She was also married to the dearest of Allaah's creatures to Him.

Zaynab's growth

She was born to a great Qurayshi scion with a noble and respectable of descent that has no equal in all Arabia. She was well received by an unparalleled, reputable and pure home because she was a product of a happy marriage that was based upon mutual love, sincere affection and great respect.

The honourable father, sallallaahu `alayhi wa sallam, saw a gentle picture in his beloved wife who compensated him, through her abundant compassion and kindness, for all the hardship of orphanhood he suffered in his childhood.

Also, the great mother, Khadeejah, may Allaah be pleased with her, saw a living treasure in her dear husband who dazed her with his beautiful qualities. She therefore opened for him her heart that had been closed to other men because of an unpleasant previous marriage. She then embraced the life anew, full of hope and expectations.

Zaynab, may Allaah be pleased with her, in her first appearance at the house of Prophethood, was a sweet basil that exudes a nice fragrance and overwhelming splendour.

Like other children of noble Arabs, she was given to a wet nurse. And when she had had her share of that, the gracious house of her parents embraced her with great love and affection once again.

When she grew into an adolescent, her mother started training her on how to participate in shouldering domestic responsibilities. She tried to keep her away from childhood frivolities.

While she was still a young girl, Zaynab was, to her younger sister Faatimah, may Allaah be pleased with them, a great educator and a caring sister. She would take care of her affairs and play with her. This responsibility became greater after the death of their mother, Khadeejah, may Allaah be pleased with her.

Marriage proposal

When Zaynab was old enough for marriage, her cousin (son of her maternal aunt), Abu Al-`Aas ibn Rabee` came forward, asking for her hand in marriage. He was very close to his aunt Khadeejah, may Allaah be pleased with her, who treated him like her own son and showed love and compassion to him.

Abu Al-`Aas has seen Zaynab each time he came to Khadeejah's, may Allaah be pleased with him, house and he was fascinated by her beauty, pleasant talk, tenderness and good nature.

Zaynab on her part was also comfortable with his presence and loved to listen to his speeches and his jokes. For, he was — despite his young age — one of the leading merchants, a wise reader who commanded the respect of the people and their elders.

That was how the two hearts opened to each other and the feeling of love and affection filled the hearts of both of them.

Abu Al-`Aas came forward and asked for Zaynab's hand in marriage. The Messenger of Allaah, sallallaahu `alayhi wa sallam, received him well and listened to him attentively but he requested that he be allowed to ask the concerned person.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, visited his daughter Zaynab and told her, "Daughter, your cousin, Abu Al-`Aas ibn Rabee` is interested in you."

Zaynab kept quiet out of shyness, and she did not utter a word. Her face became red...but beatings of her pure heart and her shutting of her eyes were the best answer.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, smiled and did not repeat the question. He then went back to Abu Al-`Aas and gave him a congratulatory handshake and supplicated for blessings.

At matrimonial home

At their matrimonial home, Zaynab and her husband, Abu Al-`Aas enjoyed an extreme happiness and mutual love.

Abu Al-`Aas, being a trader and a well-placed person among his people, travelled a lot. He would be away in Syria for days and nights making his wife suffer the agony of separation.

Zaynab as mother

Zaynab, may Allaah be pleased with her, bore two children for Abu Al-`Aas, a boy named `Ali and a girl named Umamah. This brought the happiness of their household to perfection and the entire household was full of cheerfulness and delight. The two children were the Prophet's first grandchildren.

One day, when Abu Al-`Aas was on one of his journeys, a great event happened: The Messenger of Allaah, sallallaahu `alayhi wa sallam, was called to Prophethood and was

commissioned to deliver a divine message. As did her mother and her sisters, she also followed her father and embraced Islam.

When her husband came back from his journey, she told him of what had happened while he was away. He also heard the same news from the people.

The separation

Abu Al-`Aas told his beloved wife, Zaynab, "By Allaah, I have nothing against your father and nothing is dearer to me than following the same path with you, my dear. But I hate that people should say that I have disappointed my clan by disbelieving in the deities of my ancestors in order to please my wife. Can you please excuse me?" They then embraced each other.

Suddenly, they separated as if a barrier had been erected between them.

On that night, none of them slept. Neither did they sleep on subsequent nights. The atmosphere of their household was filled with anxiety, sorrow and caution. Their bliss had been turned to Hell.

It should be noted here that this decision of Abu Al-`Aas to follow the path of his people was a product of haughtiness of the time of ignorance that had prevailed over many others like him. This arrogance was caused by tribalism and utter superciliousness.

The persevering believer

The disbelievers' persecution of the Messenger of Allaah, sallallaahu `alayhi wa sallam, and the early Muslims became more severe. So he, along with his followers and members of his family were isolated for many years in the alleys of Abu Taalib

beside the valley of Abu Qubays. The Quraysh had blockaded them there and prevented anyone from helping them.

During this period, Zaynab was very sad and distressed. She would cry and cry and then resign her fate to Allaah hoping that He would one day provide a way out for them.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, experienced much persecution at the hands of the polytheists, especially whenever he went to pray at the Ka`bah in the vicinity of the Sacred Mosque.

Those who persecuted the Muslims the most are a group known as `the deriders'. Their leader was the notorious Abu Jahl, `Amr ibn Hishaam, who, one day, said:

"O' Quraysh! Muhammad, sallallaahu `alayhi wa sallam, had brought what you have seen of insulting your house, abusing your deities and disrespecting your ancestors. I am therefore making a covenant to Allaah that tomorrow, I will carry a heavy rock and when he prostrates in his prayer, I will crush his head with it. Then if you like you can surrender me to justice or protect me. And members of `Abd Manaaf clan should do whatever they like."

On the following day, the Messenger of Allaah, sallallaahu `alayhi wa sallam, went to perform his prayers as usual and the Quraysh men were there in the vicinity of the Sacred Mosque waiting for what Abu Jahl would do. When the Messenger of Allaah, sallallaahu `alayhi wa sallam, prostrated, Abu Jahl carried the rock and headed for where the Prophet, sallallaahu alayhi wa sallam, was praying. When he came close to him, he retreated in defeat and terror. The rock then dropped off his hands. Some men among the Quraysh went to him and asked him, "What's wrong with you, Abu Al-Hakam?!" He said: "I aimed at doing what I promised you to do, but when I moved close to him a large

male camel accosted me. By Allaah, I have not seen the like of it. It really wanted to eat me!"

When that was mentioned to the Messenger of Allaah, sallallaahu `alayhi wa sallam, he said: "That was angel Gabriel. If he had moved closer he would have seized him."

After a while, Khadeejah, may Allaah be pleased with her, the loving mother died; and soon after, Abu Taalib, the Prophet's affectionate uncle died.

Then the Quraysh were overwhelmed by their ignorance and polytheism; and they mercilessly persecuted the Prophet, sallallaahu ‘alayhi wa sallam, and his followers. Zaynab's heart was severely pained by this new spate of persecution against her father and his companions.

Migration

Zaynab woke up one morning to hear that the Quraysh were in pursuit of the Messenger of Allaah, sallallaahu `alayhi wa sallam, who had left Makkah for Yathrib (Madeenah) as an emigrant. When she heard of his safe arrival there she was happy.

After some days, an envoy[76] came from Yathrib and accompanied Zaynab's other two sisters, Umm Kulthoom and Faatimah, may Allaah be pleased with them, to Madeenah. Zaynab remained in Makkah in her husband's house waiting for Allaah's decision concerning her situation.

[76] **His name is *Zayd ibn Haarithah.***

Day of Criterion

Allaah Says (what means):

{***They ask you concerning fighting in the Sacred Months [i.e. 1st, 7th, 11th and 12th months of the Islamic calendar]. Say, `Fighting therein is a great [transgression] but a greater [transgression] with Allaah is to prevent mankind from following the Way of Allaah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haraam [at Makkah], and to drive out its inhabitants, and Al-Fitnah is worse than killing ...***}[Quran 2: 217]

He, The Exalted, Almighty also Says (what means):

{***Permission to fight [against disbelievers] is given to those [believers] who are fought against, because they have been wronged; and surely, Allaah is Able to give them [believers] victory. Those who have been expelled from their homes unjustly only because they said: `Our Lord is Allaah'...***}[Quran 22: 39-40]

Before the Battle of Badr that took place on the 17th of Ramadhaan 2 A.H., there was a skirmish between a company of Muslim army under the leadership of `Abdullaah ibn Jahsh and a group of Quraysh polytheists. During this encounter, Waafid ibn `Abdullaah At-Tameemi shot Ibn Al-Hadrami with an arrow and killed him. The matter between the two sides almost led to a full-fledged war but the timely intervention of Majdi ibn `Amr prevented that. So the two sides signed a truce.

Still yet, the Quraysh capitalized on this incidence and started spreading it among the tribes that Muhammad, sallallaahu `alayhi wa sallam, was violating the sacredness of the holy months through blood shedding and stirring up the fire of war.

It is on account of the above that Allaah revealed His Saying (what means): {***They ask you concerning fighting in the Sacred Months ...***}

This was then followed by the permission to fight. Allaah Says (what means): {***Permission to fight [against disbelievers] is given to those [believers] who are fought against, because they have been wronged***.}

Then the Messenger of Allaah, sallallaahu `alayhi wa sallam, was informed of the return of a Quraysh caravan from Syria under the leadership of Abu Sufiyaan carrying different kinds of wares.

The Prophet, sallallaahu alayhi wa sallam, called upon his companions to set out and accost the caravan telling them that perhaps Allaah would make them win it as booty.

They set out from Madeenah in a group of about three hundred men. They had with them no more than seventy camels which they rode in turn. They had only two horses, one of which belonged to Zubayr ibn Al-`Awwaam and the other belonged to Miqdaad ibn `Amr.

When they approached Badr — which was a small village that had palm trees and water — the Messenger of Allaah, sallallaahu `alayhi wa sallam, realized that Abu Sufiyaan had known the Muslims' departure from Madeenah to accost him and his caravan. So he took another way that was nearer to the coast, thereby escaping with his caravan.

The Prophet, sallallaahu alayhi wa sallam, was also informed that Abu Sufiyaan had sent a message to the Quraysh, seeking reinforcement. He sent Damdam ibn `Amr to tell the Quraysh that Muhammad, sallallaahu `alayhi wa sallam, and his companions had departed from Madeenah with the intention of prevailing over the caravan with all its wares and all its men.

When Damdam arrived at Makkah, he cried out from atop the mountain of Abud Qubays to the Quraysh that they should rescue their property before Muhammad, sallallaahu `alayhi wa

sallam, was able to prevail upon it. He screamed, "The caravan! The caravan! O' Quraysh!"

The whole of Quraysh rose up to the call of Abu Sufiyaan and rescued their wares. The fully-equipped reinforcement was led by Abu Jahl.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then consulted his companions concerning this new development. He wanted to know their views. They had come out in order to accost the caravan and prevail upon it and all that it carried of wealth. But now the situation had changed. They were now in front of a Quraysh legion that had up to one thousand fighters. What should they do?

The first minister and the most trusted adviser, Abu Bakr, may Allaah be pleased with him, was the first to talk and he talked appropriately. Then `Umar talked and did so excellently. Then Sa`d ibn Mu`aath, the Ansaari chief talked. He said:

"Allaah's Messenger! We believed in you and accepted your word as the truth. We testified that what you brought is the truth, and it was upon that that we gave you our covenants and pledges. Proceed to do whatever is shown to you by Allaah. By Allaah, if you marched with us to the farthest place on the earth we would follow you, and no man from among us would stay behind. We exercise patience in war and we are sincere in our fight whenever we confront the enemy. Perhaps, Allaah will show to you in us what will make you happy."

Then Miqdaad talked and said:

"Messenger of Allaah! Carry on with whatever Allaah reveals to you. By Allaah, if you take us to this sea and you embarked on it, we shall definitely do so with you. By Allaah, we will not say what the children of Israel said to Moses, `You, and your Lord, go and

fight. We shall remain here.' We will rather say, `Go, you and your Lord, and fight, we shall fight along with you."'

The opinion and the war

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was pleased with what he heard. So he continued his march along with the Muslims to Badr. They camped there waiting for the arrival of the Quraysh who had already been there before the Muslims.

Hubaab ibn Al-Mundhir then came and addressed the Prophet saying: "Messenger of Allaah! Was there any revelation from Allaah that commanded us to camp in this particular place and not to move elsewhere or is the matter subject to opinion, war and strategies?" The Prophet, sallallaahu alayhi wa sallam, answered that the matter was subject to opinion, war and strategy.

Hubaab then said: "If that is the case, we should then move to another place where there is water so that we can be the ones who will be close to it, and we can drink and give drink to our animals while our enemies will not have that opportunity."

The Messenger of Allaah, sallallaahu `alayhi wa sallam, agreed with the opinion of Hubaab and did as he said. They then erected something like a pond around the water. Then they were ready to meet the expected enemy.

Abu Al-'Aas the captive!

Abu Al-`Aas had set out in the company of Quraysh in their mobilization to protect their wares threatened by the Muslims. A fight ensued, the Muslims won and Abu Al-`Aas fell captive at the hands of Muslims.

When the captives were paraded before the Messenger of Allaah, sallallaahu `alayhi wa sallam, sallallaahu `alayhi wa

sallam, he took Abu Al-`Aas aside and told those who were holding him, "Treat the captives well."

Zaynab was in an unenviable position. When it was time to ransom the captives, she wanted her husband to be returned to her, arousing by that the concern of her great father. She brought out from her clothes and jewelry box a necklace that used to be her mother's and which she presented to her as a gift on her wedding day. She gave this necklace to her husband's brother, `Amr ibn Rabee` so that he could present it as ransom for her husband.

As soon as the Messenger of Allaah, sallallaahu `alayhi wa sallam, saw that necklace, he had a feeling of extreme compassion and his heart palpitated for the great memory.

The companions who were present there gazed in amazement having being captivated by the magnificence of the situation.

After a long silence, the Messenger of Allaah, sallallaahu `alayhi wa sallam, addressed his companions, who were holding Zaynab's husband, "If you can release her captive to her and return her property (the necklace) to her, do so."

They all said: "Yes, we will do so, Messenger of Allaah!"

The separation

But the Messenger of Allaah, sallallaahu `alayhi wa sallam, requested Abu Al-`Aas to send Zaynab to him because Islam had already separated between them. And he swore a pledge that he would do so.

Abu Al-`Aas returned to Makkah, and his wife was very happy to have him back. But sorrow and distress could be seen all over his face.

He told his wife, "Zaynab, I come here to bid you farewell." And he told her of the pledge he had sworn to his father that he would sent her to him.

Zaynab reluctantly departed Makkah and bade Abu Al-`Aas an emotional farewell. He told her, "Zaynab, whatever happens, I shall always love you as long as I live. Your ghost shall forever continue to fill this house that had witnessed the sweetest and the most pleasant days of our life."

Zaynab wiped off her flowing tears and went away.

The Quraysh accosted her on her way out and returned her back to Makkah. She was terrified by what had happened. And she was pregnant. So she started bleeding until this led her to miscarry. Abu Al-`Aas gave her protection in his house and took care of her until she regained some of her health and strength.

One day, he seized upon Quraysh's inattention and sent her out of Makkah in the company of his brother Kinaanah until she was safely brought to the Messenger of Allaah, sallallaahu `alayhi wa sallam.

Kinaanah returned to Makkah reciting poetic verses whose meaning is as follows:

"I wonder how Habbaar and some riffraff of his people, wanting to prevent me from guarding Muhammad's daughter.

I do not mind their multitude as long as I live and I could have my hand on my sword."

Captive once again!

Abu Al-`Aas travelled to Syria with a Quraysh caravan. When information reached the Messenger of Allaah, sallallaahu `alayhi wa sallam, that the caravan was on its way back from Syria, he sent Zayd ibn Haarithah, in the company of one

hundred and seventy riders to accost it. They met the caravan at a place called `Ees, on Jumaadah Al-Oola, year 6 A.H. They prevailed upon it and returned to Madeenah taking those who were guarding the caravan as captives.

As for Abu Al-`Aas, he was able to escape, seeking refuge in the house of his former wife, Zaynab who gave him refuge. It was in the night.

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, finished the *Fajr* prayer, Zaynab stood up and called out interceding on behalf of her former husband:

"I have given protection to Abu Al-`Aas ibn Rabee`!"

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *"O' people, did you hear what I have just heard?" The people answered in the affirmative. He then said: "I swear by Him in Whose Hand is my life, I knew nothing of this matter until I heard what you have also heard now." And he added: "The Muslims are like one hand against those who are outside their community and the lowest of the Muslims is entitled to give protection on behalf of the rest of his co-Muslims. So we give protection to she had given protection.*"

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, returned home, his daughter Zaynab came to him and requested that Abu Al-`Aas should be given back what was taken from him. He agreed but warned her that she should not allow him have any marital intercourse with her because she was not lawful for him as long as he was still a polytheist.

How did he escape to Zaynab?

After those who were with him have been either killed or captured, Abu Al-`Aas could no longer face the situation. He used the cover of the night to escape unto what looked like a bush of heavily-branched trees and hid there. He remained motionless

and even tried to hold his breath so that dogs would not hear him. He stayed there in a chilling cold, fearing what might be his fate. While he was there, his disturbed heart was longing for the beloved Zaynab; Zaynab without whom he had knew no happiness, security or peace of mind.

He thought of what to do after a part of the night had gone. The Muslims who had attacked him, killed his companions and prevailed over their property had left the place after giving up the hope of finding him.

What should he do now? Should he come out of his hiding place and head for Makkah alone with no provision and animal to ride on? Or should he go to the house of Zaynab, the beloved and dutiful former wife who would never refuse to give him shelter and protection?

He was overwhelmed by love and sincere feelings. So he sneaked to her house under the cover of the night and knocked at her door. The throbbing of his disturbed heart could be heard louder than his knocking of the door.

Zaynab woke up in fear wondering about who could be knocking at her door at this hour of the night. She asked to know who was at the door and the voice was a recognized one: It was humming, fearful and shaking voice of Abu A-`Aas!

She opened the door and met her beloved husband!!!

But in this meeting, it were the eyes that talked rather than the tongues; it were the hearts that shook one another rather than the hands and it were the souls that embraced one another rather than the bodies. And the eyes shed plentiful tears.

Zaynab brought Abu Al-`Aas in, fed him, offered him a seat and gave him all that could make him comfortable and relaxed. In spite of having regained some peace of mind, Abu Al-`Aas was still anxious and afraid, and he could utter only few words.

Zaynab knew that he had come to seek her protection and shelter and to intercede with her father on his behalf. She assured him that, if Allaah willed, she would do what would alleviate his sufferings and doubts.

Dear readers, we should not miss a commentary on this incidence.

When Abu Al-`Aas felt that he could attain security in Madeenah and that the Messenger of Allaah, sallallaahu `alayhi wa sallam, had provided refuge and shelter to him, and he experienced the quality of magnanimity and truthfulness that Islam possessed, he realized that the blind state of ignorance in which he was living had misled for a long time.

He also realized that Zaynab's love for him and his love for her was firm-rooted in the hearts of both of them.

When he realized all this, he wanted to enter into the fold of this pure religion willingly, not out of coercion. He wanted to proclaim his acceptance of Islam, but...

It was over this `but' that Abu Al-`Aas pondered a little. His Arab gallantry and tribal pride swirled up in him. So he confided it to himself that he would not allow his proclamation of Islam to be attributed to any influence or pressure. He would not want anyone in Makkah to claim that he accepted Islam for the love of this life and fear of death or anything.

He resolved to proclaim his Islam in the assemblies of Makkah and in front of all and sundry.

There was other issue that attracted his concern: He had properties of people in his trust. If he remained in Madeenah and announced his Islam there, people would say that he wanted to escape from giving the trusts to whom they were due. And this is what his sense of honour would not permit.

Therefore, he returned to Makkah, returned the trusts to whom they were due and then proclaimed his Islam in the assembly of Quraysh and in the presence of many people. He did so in a dignified and honoured manner. After that, he went to Madeenah as a Muslim and an immigrant.

Upon his arrival at Madeenah, the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave back Zaynab to him. The happy reunion took place and the marriage contract was completed anew. The happiness and prosperity with which the house was known before then returned.

The final separation

For a whole year afterwards, the two loving couples lived in Madeenah in happiness and contentment. Then came the eternal separation after which there is no reunion except in the abode of the Hereafter. Zaynab died at the beginning of the 5a' year of Hijrah from complications of hemorrhage which she had been suffering from since her migration.

Abu Al-`Aas shed hot tears because of her death and drove those who were around him to tears.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, came with eyes, full of tears and a heart full of sorrow. Zaynab's death reminded him of the death of his wife, Khadeejah , may Allaah be pleased with her.

He told the women, who gathered around Zaynab's corpse, "Wash her three times and use the camphor in the third wash."

He performed funeral prayers on her and followed her final resting place.

Abu Al-`Aas returned to his children, `Ali and Umamah kissing them and wetting them with his tears and remembering the face of his departed darling.

May Allaah be pleased with Zaynab, the Prophet's daughter! May He reward her with Paradise for her patience, endurance and struggle!

Ruqayyah, the Lady of

Two Migrations

May Allaah be pleased with her!

When Allaah revealed His noble word, {***And warn your tribe of near kindred***}. Allaah's Messenger, sallallaahu `alayhi wa sallam, went out, and when he had ascended As-Safa Mountain, he shouted, "*Wa Sabaahaah!*" The people said: "Who is that?" Then they gathered around him, whereupon he said: "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never heard you telling a lie." Then he said: "I am a plain warner to you of a coming severe punishment." Abu Lahab said: "May you perish! You gathered us only for this reason?" Then Abu Lahab went away. So Allaah The Almighty revealed His words:

{***Perish the two hands of Abu Lahab [an uncle of the Prophet] and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood [thorns of Sadaan which she used to put on the way of the Prophet or used to slander him]. In her neck is a twisted rope of Masad [palm fiber].***}[Quran 111: 1-5]

The Ansaari poet has the following to say about the rope of Abu Lahab's wife:

"What it is this rope that all the people see in the middle of Hell and which is not hidden to anyone?

All other ropes are made of animal fur, but the rope of Abu Lahab's wife is made of palm fiber."

When Umm Jameel — Abu Lahab's wife — heard of these verses that Allaah revealed about her and her husband, she came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, while he was sitting down in the mosque in the vicinity of the Ka`bah with Abu Bakr beside him. She was holding a small rock. When she approached them with the intention of harming the Prophet, sallallaahu alayhi wa sallam, Allaah blinded her from seeing His Messenger. And she could see none but only Abu Bakr.

She angrily said: "Abu Bakr, where is your companion? I was told that he was disparaging me. By Allaah, if I had found him I would have struck his mouth with this rock. By Allaah, I am a poetess. She then recited a poetic verse to deride the Prophet, sallallaahu alayhi wa sallam, whose meaning is as follows:

"We disobey Mudhammam (which is the opposite meaning of the Prophet's name, Muhammad);

We rejected his affair and we renounce his religion."

She then went away.

Thereupon Abu Bakr said: "Messenger of Allaah, do you think that she saw you?" The Prophet, sallallaahu alayhi wa sallam, replied: "*She did not see me. Allaah blinded her eyes from seeing me.*"

Allaah, The Exalted had been protecting His Messenger and the believers who followed him. Though the Muslims were bodily persecuted by the Quraysh, this persecution failed to affect their faith, their hearts and their resoluteness.

The above is just a preamble to our discussion about Ruqayyah and Umm Kulthoom respectively.

Ruqayyah was born after her sister Zaynab. She was also a source of happiness for her noble parents.

Soon afterwards, Umm Kulthoom was born, and both of them grew together as if they were twins.

Their closeness to one another greatly increased especially since their eldest sister, Zaynab had married and moved to her matrimonial home. They then became ever more closed and more attached to each other. It is as if both of them had been destined for the same fate from the beginning to the end.

The books of *Seerah* testified to this unique closeness that was between them, for, all historical narrations agreed on the fact that the two noble sisters — Ruqayyah and Umm Kulthoom — shared almost everything in common.

After Zaynab had been married to Abu Al-`Aas ibn Rabee` and Ruqayyah and Umm Kulthoom neared marriage age, Abu Taalib, Prophet's uncle came to him seeking the hands of the two girls in marriage to sons of his brother, `Abdul-`Uzzaa ibn `Abdul-Muttalib, otherwise known as Abu Lahab.

Abu Taalib said: "We came to ask for the hands of our daughters, Ruqayyah and Umm Kulthoom in marriage. We hope that you will not make their marriage difficult to your cousins, `Utbah and `Utaybah sons of `Abdul-`Uzzaa."

The Messenger of Allaah, sallallaahu `alayhi wa sallam, responded, "Uncle, can you please give me some time so that I can talk to my daughters?"

The Prophet, sallallaahu alayhi wa sallam, proposed the matter to his family, his wife and her daughters, the concerned ones.

Khadeejah, may Allaah be pleased with her, remained silent for sometime, pondering. She knew Umm Jameel — the wife of Abu Lahab and the mother of `Utbah and `Utaybah — very well.

She knew that she was hard-hearted and brutal. She knew that she was sharp-tongued, foolishly pompous and utterly reckless. Therefore, she was concerned about the girls and she would not like to surrender them to this heated atmosphere that was filled with rancour, hatred and evil conduct.

But she feared that if she expressed her opinion, she would annoy her husband and make him think that she wanted to destroy ties of kinship that was between him and his family. So she remained silent. The two girls also kept silent diffidently and did not utter a word in reply. The die was then cast.

The marriage contract took place in an atmosphere mixed with anxiety. The affectionate father invoked blessing on his daughters and left them in the care of Allaah.

In Makkah, a light gleamed that illuminated the city and removed its darkness. That was when Muhammad, sallallaahu `alayhi wa sallam, was commissioned a Prophet and a Messenger of light and guidance.

Khadeejah, may Allaah be pleased with her, remembered her daughters, Ruqayyah and Umm Kulthoom and what their fate was likely going to be at the hand of the wicked Umm Jameel and her compliant husband.

The Quraysh met and conspired on how to deal with Muhammad, sallallaahu `alayhi wa sallam. One of them said: "You have saved Muhammad from his distress. Send his daughters back to him and keep him preoccupied with them!"

Abu Lahab obliged and cancelled his sons' marriage to the Prophet's daughters. He told his two sons: "I am going to denounce you unless you have divorce Muhammad's daughters!"

Though the marriage had not yet been consummated, the two young ladies returned to their father's house with great distress and sorrow.

Abu Lahab and his wife, the wood-carrier, did not stop at bothering of the Muslims and harming them; they also extremely hurt the Prophet, sallallaahu alayhi wa sallam.

Abu Lahab would always attack the Prophet, sallallaahu alayhi wa sallam, at every gathering and on the road. He would abuse and insult him without having the least feeling of blood relations. This is because; Allaah had removed all senses of goodness and righteousness from his heart and from the heart of his vicious wife, who used collect harmful thorns and throw them on the Messenger's way in order to demonstrate how evil-hearted and immoral she was.

"The era of sleep is over, O' Khadeejah!" The Prophet, sallallaahu alayhi wa sallam, announced to his loving and sincere wife. The vicious attack against him and his companions had been intensified, especially against the weak ones.

In fact, the two young ladies felt a fundamental change in the house. Their house was now surrounded with cruelty from all angles. It had become the main target of persecution, torment and mocking. Smile of happiness had disappeared from its air.

These two ladies endured the situation with their parents, doing so as an act of worship for Allaah. They bore it with perseverance, in the cause of Allaah, pains, hardship and sacrifice. And they were refined by this tribulation.

The best two persons who met each other were Ruqayyah and her husband, 'Uthmaan

The Quraysh were utterly disappointed!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, did not grieve because of his daughters that were sent back to him for Allaah soon compensated him with a husband who was better than the first two husbands. He compensated him with a righteous, dignified, gracious, highborn, abundantly rich and

amiable husband who was very bashful. The person was `Uthmaan ibn `Affaan ibn Abu Al-`Aas ibn `Abd Shams.

`Uthmaan was one of the most gracious Quraysh youths in terms of lineage, prestige and wealth.

The Quraysh mothers had a well-known lullaby they sung for their children. The lullaby revolved around `Uthmaan. It means:

`By Allaah, I love you as the Quraysh love `Uthmaan."

But when the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave his daughter, Ruqayyah to `Uthmaan in marriage the lullaby changed to what means:

"The best two persons who met each other were Ruqayyah and her husband, `Uthmaan."

It was a traditional song that was on every tongue that was free of malice and hatred and uttered nothing but the truth.

Az-Zubayr reported in a Hadeeth that the Messenger of Allaah, sallallaahu `alayhi wa sallam, sent a man with a gift to `Uthmaan and Ruqayyah. The man then came back late. The Messenger of Allaah, sallallaahu `alayhi wa sallam, told the man: "Do you want me to inform you about what delayed you?" The man answered is the affirmative. The Prophet, sallallaahu alayhi wa sallam, then said: "You stood there looking at `Uthmaan and Ruqayyah admiring their beauty."

The first migration

When the Quraysh's persecution of the Muslims intensified, the Messenger of Allaah, sallallaahu `alayhi wa sallam, permitted his companions to migrate to Abyssinia in order to escape with their religion so that they would not be tempted. He told them:

"If only you could go to Abyssinia, for there is a king there who does not allow that anyone should be wronged in his presence. And it is the land of truth. If only you could go there until Allaah provide a way out for you."

`Uthmaan migrated in the company of his weeping, afraid and agonised wife, Ruqayyah.

She hugged her father, mother and sisters almost choking with sorrow and distress. `Uthmaan was also grave-faced and sad.

His persevering and believing wife looked at him and told him reassuringly, "Allaah is indeed with us and with those we are leaving behind in the vicinity of the Ancient House."

It is very appropriate, when we talk about migration to Abyssinia, to do so in detail; in terms of the land's farness from the homeland, in terms of the emigrants' period of stay there and in terms of incidences that happened to them there. All this needs some elaboration in the light of the personality of Ruqayyah, the Prophet's daughter.

The emigrants departed Makkah for Jeddah sea coast. It was from there that they boarded a sailship to Abyssinian sea coast. They disembarked at the shore and they moved in one group to the inland until they arrived at the palace of king Negus. They informed him of their migration to his land and their refugee status.

The distant between Makkah and Abyssinia was not short! There are, between the two lands, dry sand, scorching sun, deep sea and deserts and jungles. In addition to its farness, the road was also intractable and full of hardships.

This had made some emigrants fall ill and some of them almost perished, all in the cause of Allaah.

When the Quraysh knew of the Muslims' place of refuge and stay, they sent after them a delegation to disrupt their stay.

This delegation was led by `Amr ibn Al-`Aas and `Abdullaah ibn Abu Rabee`ah. `Amr was a close friend of the Negus. He would visit him every now and then and bring gifts to him.

`Amr brought with him some valuable gifts for his friend the Negus, especially the tanned leather which the latter so much loved and would want to have. `Amr hoped that this would make the Negus responded favourably to his demand.

When `Amr and his companions arrived at Abyssinia, they immediately made for the palace of his friend, the Negus. `Amr entered and presented the gifts to him, and the Negus was very happy with the gifts and gave his old Arab friend a rousing welcome.

Then `Amr talked and announced in the presence of the Negus that he had come to repatriate the Quraysh people who had escaped there from Makkah because they followed a religion that was different from their fathers' and disrupted their own people's lives. He added that it was necessary that a just punishment be meted out to them for what the evils they had perpetrated.

The Negus, however, rejected the demand because he was a king that respected himself and his covenant and he was a just ruler who did not condone injustice or persecution. He did not neglect the lives of any people whom he had given a promise of protection.

`Amr felt inconvenienced; and disappointed and being an expert in machinations and trickery, he informed the Negus these Quraysh men who had abandoned the religion of their ancestors were saying something about Jesus and his mother, Mary that Christian doctrine would not agree with.

It was then that the Negus became very angry and asked his men to bring the fugitive Arabs to his court so that he could listen to their defense. He decided that if `Amr's accusation was true, he would surrender the fugitives to him.

When the guards came to the Muslim camps and demanded that they follow them to the king's palace, so that he could listen to their defense of their religion they were horrified and had a sense of disappointment. They thought that they had fallen into the hands of their enemy, `Amr and his companions.

It was then that Ja`far stood up among them and allayed their fear. He asked them to allow his speak on their behalf and they agreed and surrendered their affairs to Allaah.

At the palace

In front of the Negus, Ja`far stood in the middle of his fellow Muslims with head raised high, putting his trust in Allaah, The Exalted.

At the opposite side stood `Amr ibn Al-`Aas and his companions with the Christian bishops and priests of Abyssinia standing beside them.

The Negus asked Ja`far about the allegation that `Amr levelled against them that they had renounced the religion of their forefathers and that they had disrupted their own society's stability and prosperity.

In response to this allegation, Ja`far told the Negus that concerning this change of religion and way of life, they had been in error so Allaah guided them and that they were ignorant and when they saw the truth, they followed it and believed in it. He added that they took adultery and fornication, drinking of intoxicants, playing games of chance, worshipping idols, burying new-born baby girls alive and committing other socials vices for granted. It was then that Allaah sent a Messenger from among

them whose name is Muhammad ibn `Abdullaah with the message of truth and light. So Allaah guided them to the straight path. He also forbade them from worshipping idols and commanded them to worship Allaah alone.

The Negus was relieved when he heard this excellent presentation from Ja`far. His face brightened up with joy. But suddenly, he frowned as he if he had remembered something. He then asked Ja`far:

"What do you say about Jesus and his mother, may Allaah exalt their mention? Do you have with you something of what Muhammad, sallallaahu `alayhi wa sallam, had brought?"

Ja`far answered:

"We believe that Jesus, may Allaah exalt his mention, was a word of Allaah which He directed to the Virgin Mary and a soul created at a command from Him. We believe that he was a servant and messenger of Allaah. He then recited the beginning of *Soorah Maryam*."

Throughout the recitation of these verses, the Negus was listening and shaking his head in admiration. He also shed tears in humility and submission to the truth that he knew.

When Ja`far finished from his recitation, the Negus said:

"Indeed, this and what Jesus, may Allaah exalt his mention, brought came from the same source."

He then dissolved the assembly and announced that he would never surrender the refugees to those who came to repatriate them.

And `Amr stood aghast!

When he came out from the Negus' palace, he went to some influential church leaders of the land and attempted to entice

them with gifts so that they could help influence the Negus on his behalf.

Some of them accepted the task and accompanied him to the Negus. They entered his palace in the company of `Amr once again. They attempted to convince him and mount pressure on him but they failed, for the Negus was adamant on his stand to give refuge to the Muslims and protect them.

`Amr went back to Makkah empty-handed, and the Muslims continued to enjoy security and peace at their place of migration.

A coup attempt

Suddenly one day, the air changed for the Muslim refugees. The pleasant air of peace unexpectedly turned to a violent storm that nearly swept them away.

A nephew of the Negus who had some supporters and followers attempted to violently seize the throne. This nephew had been extremely hostile to the Muslims and had always wanted to get rid of them.

A war broke out between the Negus and this nephew of his, and the hearts of the Muslims were with the Negus fervently hoping for his victory. They remained in their camps and did not participate in the war.

However, they could not wait for the war to end. They feverishly waited to know who would be the victor and who would be the vanquished. For, their fate was hinged on that.

Though they were screened from the battleground by river Nile watercourse, the brave and courageous Zubayr ibn `Awwaam volunteered to carry out the onerous task of getting information about the events of the war, but unfortunately, he could not swim. Then how could he cross the river?

They filled up two water skins with air and put them under his armpits. With these, he was able to swim to the other side of the river. He came out of the water and took position at the top of hill that overlooked the battleground. He remained for a long time observing the war with anxiety and hope.

The war ended with the defeat of the Negus' nephew and his followers, and the victory for the Negus!

Zubayr immediately returned to his people and gave them the good news of the victory. The Muslims were in great excitement as if they were in a wedding banquet.

Thus did the emigrants to Abyssinia witnessed great events and faced a lot of difficulties during their stay there. They were never a responsibility on anyone regarding their sustenance, even on the king who gave them shelter.

They used to work and earn for themselves, every one of them in his profession. And there were some among them who brought money with them and spent it for themselves and their families.

'Uthmaan and Ruqayyah's return

The emigrants spent days, months and years of their life yearning to go back to their homeland, despite the security, peace and freedom that they enjoyed.

When they heard that Hamzah ibn `Abdul-Muttalib and `Umar had accepted Islam, they were very happy. Some of them hastily returned to Makkah hoping to part take in shaping the future of the war that was raging in Makkah between the truth and falsehood or to see their missed families they had left for a long time.

Other opted to stay until the Messenger of Allaah, sallallaahu `alayhi wa sallam, would permit them to come back home. This latter group was led by Ja`far ibn Abu Taalib.

`Uthmaan and Ruqayyah, may Allaah be pleased with them, were among those who decided to return.

Hardly had they set their feet on the soil of the homeland and saw dwellings where they spent their youth that their eyes were filled with tears.

However, the returning refugees were stunned by the increase in the Quraysh's heartless persecution of the Muslims. So they were greatly disappointed.

The saddest of these returnees was Ruqayyah. For, when she entered her father's house and kissed her sisters, Umm Kulthoom and Faatimah, may Allaah be pleased with them, she anxiously asked of their great mother. Her sisters remained silent and did not respond to her question. Their tears served as the most vivid answer. Their mother, Khadeejah, may Allaah be pleased with her, was dead!!!

Ruqayyah wept profusely, and then she resigned her fate to Allaah and accepted His decision and decree submissively.

Refutation of a falsehood

Shaykh Muhammad Al-Khudari wrote in his book, *Noor Al-Yaqeen fee Seerah Sayyid Al-Mursaleen*:

"Some people narrate a story which they regarded as the reason for the return of Abyssinia emigrants. This story said that information reached these emigrants that their people had accepted Islam when the Messenger of Allaah, sallallaahu `alayhi wa sallam, read *Soorah An-Najm* to them and said nice things about their idols. They said that when Allaah revealed the His words:

{***Have you then considered al-Laat, and al-`Uzza [two idols of the pagan Arabs] and Manaat [another idol of the pagan Arabs], the other third?***}[Quran 53: 19-20]

They claimed that the Prophet, sallallaahu alayhi wa sallam, added: `These are the high-placed angels; and their intercession is sought for.' It was then that the polytheists prostrated in honour and joy!"

In fact, it is only the ignorant ones who carry about whatever they hear without verifying it who can narrate this false story. Textual and logical reasons attest to the spuriousness of this story.

The text and chains of narration of the story indicated its falseness. Qaadi `Iyaad said that none of the compilers of authentic traditions reported it and that neither did it had a sound Isnad.

As for the spuriousness of its text, neither the Prophet's companions nor the polytheists were insane that they would agree that something could be praised while it is being disparaged and condemned.

For, what Allaah The Almighty Says after mentioning those idols is (what means):

{***They are but names which you have named — you and your fathers — for which Allaah has sent down no authority!***}[Quran 53: 23]

If we had looked critically at that false narration, we would realize that the statement was not coherent. Had the incidence actually happened, the disbelievers would have seized upon it and used it to argue against the Prophet, sallallaahu `alayhi wa sallam, whenever they disputed with him, for they were known — out of their stupidity — to have used against the Muslims, issues

in which they had no proof. Had this story been true, they would have had greater reason to seize upon it.

Furthermore, we had not heard from any of their leaders and the most obstinate among them say: "Why are you disparaging our deities after you had praised them?" They would have even had a reason to unsheathe their swords and sacrifice their men for the matter.

Moreover, the transmitters of this narration and regard it as the reason for the return of the Abyssinia emigrants should mix up issues. They claim that migration took place in the month of Rajab, the return took place in the month of Shawwal and the revelation of *Soorah An-Najm* occurred in the month of Ramadhaan?! So, could it be possible that the period between the revelation of the *Soorah* and the return of the emigrants was only a month?!!!

If one pondered very well, one would realize that one month could be enough, during that period, to travel from Makkah to Abyssinia and back, for there were no machine-operated ships or boats that could quicken the sea journey. Neither was there any telegraph that could bring the news of Quraysh's acceptance of Islam to those who were in Abyssinia.

It should be a surprise then, if we contend that this false narration was forged by the people of desires whom Allaah afflicted with the prevalence of this religion.

'Uthmaan and Ruqayyah — from Abyssinia to Yathrib

`Uthmaan and Ruqayyah did not stay long in Makkah. The Muslims migrated to Yathrib after the Ansaar — the Aws and Khazraj — had given the Messenger of Allaah, sallallaahu `alayhi wa sallam, their allegiance that they would support him and help his cause. The Messenger of Allaah, sallallaahu `alayhi wa sallam, himself followed them soon afterwards.

Two years before migration to Madeenah, Ruqayyah gave birth to her only child for `Uthmaan, `Abdullaah.

The boy used to fill the life of his parents with happiness and friendliness. He was, in fact, a consolation for them for all the hardship they had suffered in days past. But the believer is always put to trial. Allaah Says (what means):

{***Who has created death and life, that He may test you which of you is best in deed ...***}[Quran 67: 2]

One day, while `Abdullaah ibn `Uthmaan was sleeping in his cradle, a rooster pecked him in the eyes. This led to an infection that claimed his life few days later.

Ruqayyah was struck with calamity and soon fell a victim of fever.

Her loving and affectionate husband stayed by the side of his wife nursing her and invoking Allaah to alleviate her suffering and make recover from her illness.

While he was nursing his sick wife, the voice of the announcer who was calling on the emigrants and the helpers to come out and take part in Jihaad by accosting the caravan of the Quraysh that was on its way back from Syria reached him.

He decided to go and respond to the call of Allaah and His Messenger, sallallaahu `alayhi wa sallam. But the Prophet, sallallaahu alayhi wa sallam, commanded him to remain near his sick wife to care for her.

The departure

The struggle between life and death was fierce. Eventually, Ruqayyah gave up the ghost.

At the same that the bereaved `Uthmaan was kissing his wife's forehead and fingertips and covering her face, the voice of

the good news carrier could be heard outside announcing the Muslims' victory.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, entered `Uthmaan's house having been shocked by the news of his daughter's death. He moved closer to her and sorrowfully bade her farewell.

He sympathetically praised Faatimah, may Allaah be pleased with her, who stood at her sister's deathbed crying. He helped her on her feet gently and compassionately and he wiped her tears off with his noble garment.

It was then that the sobbing of the women who were present became louder. `Umar, may Allaah be pleased with him, wanted to stop them but the Messenger of Allaah, sallallaahu `alayhi wa sallam, held his hand and told him:

"Whatever tears shed by the eyes and however much the heart grieves, that is from Allaah. It is actions of the hands and words uttered by the tongue that come from Satan."

The farewell

The Messenger of Allaah, sallallaahu `alayhi wa sallam, the bereaved father, performed funeral prayers on his daughter and followed her corpse to the Baqee` until she was buried.

Thereafter, he returned home and to his mosque carrying on with his struggle and delivering the message.

May Allaah be pleased with Ruqayyah, the Prophet's daughter, the lady of two emigrations and the wife of the owner of the lights! May He reward her for her faith, struggle, tribulations, and her perseverance with the best and the fullest reward!

Umm Kulthoom,

The Confined of the Valley

May Allaah be please with her!

Allaah Says (what means):

{***Verily, the Muslims [those who submit to Allaah in Islam] men and women, the believers men and women [who believe in Islamic Monotheism], the men and the women who are obedient [to Allaah], the men and women who are truthful [in their speech and deeds], the men and the women who are patient [in performing all the duties which Allaah has ordered and in abstaining from all that Allaah has forbidden], the men and the women who are humble [before their Lord — Allaah], the men and the women who give Sadaqaat [i.e. Zakaah, and alms], the men and the women who observe Sawm [fast — the obligatory fasting during the month of Ramadhaan, and the optional Nawaafil fasting], the men and the women who guard their chastity [from illegal sexual acts] and the men and the women who remember Allaah much with their hearts and tongues Allaah has prepared for them forgiveness and a great reward [i.e. Paradise].***}[Quran 33: 35]

Umm Kulthoom, may Allaah be pleased with her, possessed all the excellent and commendable qualities mentioned in the above verse. And she had one other quality in addition: she was Muhammad's, sallallaahu `alayhi wa sallam, daughter! She had a piece of his light. We shall see what will confirm that as travel along the events of her life.

It is also a gainsaying to talk about her being around the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The two following events will confirm that this excellence is deep-rooted in the personality of Umm Kulthoom.

When Hafsah, may Allaah be pleased with her, the daughter of `Umar ibn Al-Khattaab, may Allaah be pleased with him, was widowed, her father offered her in marriage to `Uthmaan, may Allaah be pleased with him, whose wife, Ruqayyah, may Allaah be pleased with her, had just died. He rejected the offer, for he was still grieving over the death of his wife.

Then `Umar went to Abu Bakr, may Allaah be pleased with them, and made him the same offer, but Abu Bakr did not say a word.

`Umar, may Allaah be pleased with him, was enraged and greatly distressed. The Messenger of Allaah, sallallaahu `alayhi wa sallam, met him and asked him of what had happened. He tearfully told him the story. The Prophet, sallallaahu alayhi wa sallam, then told him:

"Hafsah, may Allaah be pleased with her, will be married to someone better than `Uthmaan and `Uthmaan will marry someone who is better than Hafsah."

Pillars of consolation were completed for all sides, and all revolved around the great Messenger, sallallaahu `alayhi wa sallam.

This was how it was done: The Messenger of Allaah, sallallaahu `alayhi wa sallam, married Hafsah; and he was definitely better than `Uthmaan. He gave Umm Kulthoom in marriage to `Uthmaan; and she was better than Hafsah, may Allaah be pleased with them!

He consoled `Umar by marrying his daughter, Hafsah as he consoled `Uthmaan by marrying Umm Kulthoom to him. And he said: "If I had had ten daughters, I would have married them all to him (in succession)."

Allaah Says the truth in His word (what means):

{***Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves [i.e. whom you know well]. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you [to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire]; for the believers [he is] full of pity, kind, and merciful.***}[Quran 9: 128]

Now, dear readers, come along and let us study the detailed life of Umm Kulthoom through the coming pages. For, she was an excellent example that deserves emulation.

Preamble

Though Umm Kulthoom did not migrate to Abyssinia and face the pain of being away from homeland and family, she had suffered what was greater than that migration and exile. For, she and her fellow Muslims, and the members of Banu Haashim clan were confined to the valley of Abu Taalib where they suffered indescribable hunger, starvation and isolation for three years. During this period, they suffered the cruelest treatment that any human can imagine.

The sinful and oppressive men of Quraysh had made a pact to isolate the Muslims and members of Banu Haashim clan. To affirm this malicious pact, they hanged its copy on the interior wall of the Ka`bah. And it remained so until Allaah provided the besieged people with relief and a way out.

The third of the daughters

In the Quraysh assembly, they used to say, "Muhammad has only daughters."

They said that in total oblivion of Allaah's Great Divine Wisdom that has many aspects and goals and full of immense meanings.

They forgot that they were people of ignorance and that they are, as Allaah The Almighty describes them (what means):

{***And when the news of [the birth of] a female [child] is brought to any of them, his face becomes dark, and he is filled with inward grief. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? ...***}[Quran 16: 58-59]

They forgot that they were an unjust and barbaric people who buried female babies alive because of fear of poverty and shame, and out of stupidity. Allaah, The Almighty, All-High Says (what means):

{***And when the female [infant] buried alive [as the pagan Arabs used to do] is questioned: For what sin, was she killed?***}[Quran 81: 8-9]

They forgot that they were idol worshippers and were oblivious of the fact that there is only One Lord Who decrees and creates whatever He wishes.

{***To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female [offspring] upon whom He wills, and bestows male [offspring] upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.***}[Quran 42: 49-50]

And finally, they are also oblivious of Allaah's Saying (what means):

{***Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last [end] of the Prophets. And Allaah is Ever All-Aware of everything.***}[Quran 33: 40]

And the Messenger of Allaah, sallallaahu `alayhi wa sallam, had a new bouncing, beautiful and smooth-cheeked baby girl. She was named Umm Kulthoom.

She had a gradual but steady grow and she became an excellent companion for her sister Ruqayyah, may Allaah be pleased with them. As we have mentioned earlier, they were like a set of twins. They were married to Abu Lahab's sons; they were then returned to their father after he had been commissioned a Prophet, sallallaahu alayhi wa sallam. And that was better for them. For, both of them escaped from a horrible life with the bearer of thorns.

As for Ruqayyah, she was soon married to the noble and virtuous `Uthmaan ibn `Affaan, may Allaah be pleased with him, with whom she migrated to Abyssinia.

Mistress of the Prophet's, sallallaahu `alayhi wa sallam, household

Umm Kulthoom remained with her younger sister, Faatimah in their father's house in Makkah. She was assisting her mother, Khadeejah, may Allaah be pleased with her, in shouldering the household responsibilities and easing the impacts of the Quraysh's persecution on her father with her love and compassion.

Therefore, Umm Kulthoom lived, with her father, the severest periods of persecution, the hardest conditions in the cause of calling people to Islam and the cruelest days of Jihaad.

Stupidity became so endemic among the Quraysh that gathered together and decided to sever all ties with the Muslims and members of Banu Haashim clan — the Prophet's immediate clan. This boycott — in that time — was of the most vindictive

forms of deprivation and economic and social war. To show how serious they were on this decision, the Quraysh wrote a document in this regard and hanged it on the interior wall of the Ka`bah.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was then forced out, along with his family and followers and the Banu Haashim to the valley of Abu Taalib in one of the outskirts of Makkah.

There, they lived in the most difficult form of embargo. They suffered the pangs of hunger so much so that some of them eat tree lives. They remained in this pathetic situation for about three years. Sometimes, food was smuggled to them, especially by some Makkans who had relatives among them.

One day, Abu Jahl noticed that Hakeem ibn Hizaam ibn Khuwaylid was walking secretly, carrying wheat to his aunt, Khadeejah, may Allaah be pleased with her, while a boy was accompanying him. Abu Jahl caught him and shouted, "Are you carrying food to Banu Haashim?! By Allaah! I will not allow you and your food to leave here until I expose you in Makkah!"

Sa`d ibn Abi Waqqaas said: "I had suffered hunger so much so that one night, I trampled upon something that was succulent and I put it in my mouth and swallowed it though I did not know what that thing was!!"

According to some narrations, that succulent thing was animal droppings!!

Hishaam ibn `Amr ibn Rabee`ah Al-`Aamiri was one of the Makkans, pained by the injustice and torment from which the Muslims were suffering. He would come with a camel loaded with food every night and release him at the entrance of the valley and strike him in the side. The camel would then enter into

the valley and the Banu Haashim would receive him as if it was a blessing that Allaah sent to them from the heaven.

Mutual boycott or rupture of relations

Mutual boycott occurs between two dissenting sides; and this did not happen between the Muslims and Banu Haashim on one hand and the Quraysh on the other. This is because the Muslims did never boycott the Quraysh. Rather, they lived the Qurayshi life and all their relationships were with the Quraysh. The only difference was that the Muslims were unique with their belief and manners without creating any negative or rigid estrangement.

It was this uniqueness that caused the obstinate tribalism and misleading ignorance on the part of the Quraysh that prevented them from accepting Islam. It was also the same factor that led them to make all efforts to prevent the spread of this religion, using different means like threats, torture, killing, imprisonment, slandering and other vicious means they could think of.

Despite all that, Islam found its way and progress though the disbelievers hated that.

One day, the Quraysh found themselves besieged from all sides. Nothing of the methods adopted to prevent the spread of the threat of Islam worked.

What is the threat that Islam posed to them?!

Yes, Islam threatened their deviated ideology, their social waywardness and their moral decadence!

It threatened human relapse and fall into the abyss of lusts!

Therefore, the Quraysh wanted to turn the tide of this siege against the Muslims and decided to impose economic and social sanction on the Muslims.

That was the mindset of the imprudent and short-sighted people of the age of ignorance. They did not understand that Allaah has control over His affairs.

The Quraysh conspired in their assembly house and decided to boycott the Muslims and Banu Haashim. This decision was documented, and to buttress its importance, it was hanged in the interior wall of the Ka`bah.

It should be noted that, while the Quraysh did what they did, they did not force the Muslim and Banu Haashim out of Makkah. It was Allaah's Messenger, sallallaahu `alayhi wa sallam, who felt that it was better for them to move out of Makkah to a separated place where they could avoid harassment, enjoy their unity and practice their worship freely. So the valley of Abu Taalib was chosen.

Here, dear reader, there is one important thing that should be observed: The writers of *Seerah* mentioned the name of this valley and attributed it to someone with explaining the reason. Was the valley really attributed to Abu Taalib, the Prophet's, sallallaahu `alayhi wa sallam, uncle? The matter remains unclear.

What is historically popular is that the valley of Abu Taalib was situated at one of the outskirts of Makkah. Most of the city's outskirts were and deserts in which there was no plant or water.

The Muslims and Banu Haashim, therefore, lived in a place whose surface was harsh, suffering from scorching sun during the day and biting cold of the night. They lived in tents they erected for themselves.

How did they bring water to that and place, how did they get their meals and what did they eat?

Had the boycott lasted for only few days, the answer to the above questions would have been easy, but they lived there for three years!

It is from here that we know how cruel and how inhuman the boycott was!!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, and the Muslims and Banu Haashim has built for themselves a residential village in which only very minimal of the necessities of life was provided.

This choking atmosphere had an adverse effect on many Muslims physically, psychologically and socially.

A prominent manifestation of this evil effect was Khadeejah's, may Allaah be pleased with her, illness.

Umm Kulthoom's, may Allaah be pleased with her, role became manifest here, for she took care of her mother with all the experience, love and compassion that she possessed. In addition to this onerous and time-consuming task, she was also responsible for taking care of her younger sister, Faatimah.

Umm Kulthoom spent three years of her youthful life in struggle, patience and perseverance. Therefore, she suitably deserved the title: `The Confined of the Valley'.

Moreover, had Khadeejah, may Allaah be pleased with her, recovered from her illness, the matter would have been easier for Umm Kulthoom and her patience would have been adequately compensated for. But the loving and affectionate mother could no longer bear the illness. She died soon after the end of the boycott.

The sorrow of Umm Kulthoom increased and she was weakened by distress.

Also, she was burdened with the responsibilities of the great household of the noble Prophet, sallallaahu alayhi wa sallam. Then, it is not a surprise that she died in the prime of her youth.

A careful review of the life of Umm Kulthoom would show us that she had had the bitterest experience and trial: Her parents were living in sadness and pain; her sister, Zaynab, may Allaah be pleased with her, and her husband were in Makkah and she could do nothing to help them; her childhood and life companion, Ruqayyah was away in a foreign land; her mother, Khadeejah, may Allaah be pleased with her — mother of the faithful — was in a struggle with death in a severe illness; and the little Faatimah needed care and support!

Throughout these periods, Umm Kulthoom shouldered some of the greatest responsibilities. Yet, she was patient hoping to get her reward from Allaah. She alleviated the sufferings, pains and sorrows of her father and she consoled her mother with these soothing words: "You won't be any harm, mother!"

End of boycott and death of Khadeejah

Abu Taalib came to the valley and gave his nephew a good tiding that the boycott had been ended and the document torn down. He also informed him that Quraysh elders like Hishaam ibn `Amr, Zuhayr ibn Umayyah, Mut`im ibn `Ady, Zam`ah ibn Aswad and Abu Al-Buhtari ibn Hishaam had decided to stand on the side of Banu Hishaam.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was very happy to hear this and he conveyed the good news to members of his household and the Muslims. And they all returned to Makkah, with their faith and certainty in Allaah greatly reinforced. Their trail had increased them in closeness to

Allaah, and their bitter tribulation refined them and strengthened their resolve.

The blockade had weakened the gallant lady, Khadeejah, may Allaah be pleased with her. She lay down on her bed in Makkah expecting the day that she would meet Allaah. It did not take long before breathed her last and died. Her daughters, Zaynab, Umm Kulthoom and Faatimah, may Allaah be pleased with them, stood round her having a final looking at their mother's bright and beautiful face. That was on the l0th day of Ramadhaan, in the tenth year of her husband's commission as a Prophet.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, buried her with own noble hands at her grave at a place in Makkah called *Al-Hujoon*.

He then returned home sad.

He hugged his daughters, Umm Kulthoom and Faatimah, may Allaah be pleased with them, consoled them and tried to alleviate their pains and agony.

The responsibility of Umm Kulthoom increased. She was now the main mistress of the Prophet's, sallallaahu `alayhi wa sallam, noble household. And she played the role excellently. She had to. For, she is the daughter of the leader of all the women of mankind, Khadeejah bint Khuwaylid, may Allaah be pleased with her.

Migration

The Muslims migrated to Yathrib and the Messenger of Allaah, sallallaahu `alayhi wa sallam, migrated after them. His journey was the greatest gamble known in the history of mankind and made in the cause of Allaah and in supporting the truth.

Umm Kulthoom and Faatimah, may Allaah be pleased with them, remained in Makkah for their safety.

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, arrived at Madeenah, he sent his boy, Zayd ibn Haarithah to Makkah to bring his daughters. They moved to *Al-Hujoon*, bade farewell to their mother's grave and headed for Madeenah.

Marriage

Two years that were full of great events passed after the migration. During these two years, Umm Kulthoom witnessed the return of her father victorious from the battle of Badr. She also witness the death of her sister and companion Ruqayyah.

At the onset of the third year, her heart was still clouded with sorrow. But she would notice `Uthmaan come to her father to receive condolence, advice and support over the death of his precious wife, Ruqayyah. She would also notice how the tears that rolled down his cheeks expressed his distress and grief.

One day, `Umar ibn Al-Khattaab, may Allaah be pleased with him, came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, enraged and complaining. When the Prophet, sallallaahu alayhi wa sallam, asked him of the matter, he informed him that he offered his daughter, Hafsah who had just been widowed in marriage to Abu Bakr and `Uthmaan, may Allaah be pleased with them, and that both of them rejected. The Messenger of Allaah, sallallaahu `alayhi wa sallam, soothed him and said:

"Hafsah will marry someone who is better than `Uthmaan and `Uthmaan will marry someone who is better than Hafsah."

And the Messenger of Allaah, sallallaahu `alayhi wa sallam, married Hafsah, may Allaah be pleased with him, and he is definitely better than `Uthmaan, may Allaah be pleased with him.

The Prophet, sallallaahu alayhi wa sallam, then addressed `Uthmaan, "I am giving you Umm Kulthoom — Ruqayyah's sister — in marriage. If they had been ten girls, I would have married them to you." And Umm Kulthoom was also better than Hafsah.

The marriage of Umm Kulthoom to `Uthmaan, may Allaah be pleased with them, was contracted on the same bridal gift as that of her sister, Ruqayyah and other women of her status.

She lived with `Uthmaan for six years and saw how the glory of Islam reached the peak of power. She witnessed her father moving from one battle to another victorious, and her husband as favoured companion and a selfless warrior who fought with his life and wealth.

The trial

In the month of Dhul-Qa`dah, 6 A.H., the Messenger of Allaah, sallallaahu `alayhi wa sallam, set out on his camel, the Qaswaa' and led a group of about one thousand five hundred men travelling to Makkah to perform `Umrah. They bore no arms except only swords in their scabbards.

The Quraysh accosted them and violently prevented them from entering Makkah though the Muslims had reached Hudaybiyah — the place of a dried well that is between Makkah and Madeenah but closer to Makkah.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, told his in-law, `Uthmaan: "Go to the Quraysh and tell them that we have not come to fight anyone. We only came to visit the House, honouring its sacredness and bringing with us the sacrifice. And we shall leave."

The heart of Umm Kulthoom, may Allaah be pleased with her, trembled in sympathy with her beloved husband. She did not want the Quraysh to harm or betray him. She was also worried when he was delayed beyond the expected time.

When `Uthmaan, may Allaah be pleased with him, did not return after a long waiting, a rumour was spreading among the people that he had been killed. This frightened Umm Kulthoom, and she cried and moaned.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, quickly called the Muslims to give the Pledge of Acceptance (Bay`ah Ar-Ridwaan). He took the pledge on behalf of `Uthmaan, may Allaah be pleased with him, striking his left hand on the right and saying: "This is on behalf of `Uthmaan. For, he is out for an assignment in the way of Allaah and His Messenger."

Before we proceed, we need to have a look at some aspects of the personalities of `Uthmaan and Umm Kulthoom, may Allaah be pleased with them.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, wanted to send an envoy to the Quraysh in Makkah, who could negotiate with them on his behalf and inform them that he had not come to fight and that he had only come with the Muslims to honour the House of Allaah and slaughter the sacrifice. Is there anything wrong then if they could give him access to the House and allow him to fulfil his intention?

The Prophet, sallallaahu alayhi wa sallam, called `Umar, may Allaah be pleased with him, and asked him to be his envoy to the Quraysh. But `Umar explained that he could not because of the misgiving that the Quraysh had against him. He added that he could not trust them that they would spare his life and that if he agreed to go; they would have regarded that as an opportunity to torment him.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was convinced of `Umar's point and excused him.

`Umar, may Allaah be pleased with him, then suggested that `Uthmaan, may Allaah be pleased with him, be appointed for

the task, for he was free of enmity, and he was amiable and soft-spoken. He was also loved by his people who were still polytheists.

It was in the light of this that the Prophet, sallallaahu alayhi wa sallam, chose `Uthmaan and assigned him this task. And `Uthmaan willingly accepted it.

`Uthmaan left the Muslims' camp at Hudaybiyah, equipping himself with the Prophet's, sallallaahu `alayhi wa sallam, advice, invocations and directives.

When he arrived at Makkah, he was a warm and rousing welcome.

They were deceived by their false assumption that, with their friendly and amiable treatment of `Uthmaan, they would be able to shake his belief in Allaah and His Messenger and make him renounce Islam.

`Uthmaan calmly addressed them and told them what he had come for without any incitement or provocation. On their side, they attempted to be harsh with him so that he could back down under pressure. But he remained calm and composed, and unyielding in his stand.

In their attempt to erode the Muslims' unity, they told him enticingly: "If you want to circumambulate the House, you can do so. We shall not prevent you from doing so."

`Uthmaan's response was however admirable. He said: "I cannot circumambulate the House without the Messenger of Allaah, sallallaahu `alayhi wa sallam!”

They were met with failure

`Uthmaan, may Allaah be pleased with him, stayed in Makkah later than the expected time. The reason, according to

historical narrations, was that he had many relatives who wanted to have a share of his audience one by one, for they had seen him for a long time and they had been yearning to see him.

We knew that Umm Kulthoom, may Allaah be pleased with her, was deeply worried when a rumour was making rounds among the people that `Uthmaan had been killed because of his long and unexpected absence.

She deserved to worry. `Uthmaan, may Allaah be pleased with him, was, to the Prophet's, sallallaahu `alayhi wa sallam, daughters, an ideal husband. He was compassionate with his wife and he was very modest. He was so shy that the Messenger of Allaah, sallallaahu `alayhi wa sallam, described him as bashful and that the Angels feel shy in his presence.

`Uthmaan, may Allaah be pleased with him, was also very wealthy. And he was generous towards members of his family. He was not at all stingy.

A husband whose qualities are these deserves the utmost attention and care of his wife. He deserves to be provided all means of comfort and peace.

Umm Kulthoom, may Allaah be pleased with her, who was the daughter of the noblest of mankind was given the best refinement by the Prophet, sallallaahu alayhi wa sallam, and Khadeejah. She was taught how to be a responsible lady of the house since her childhood. And her experience with her mother during her illness and her death and how the responsibility of the Prophet's, sallallaahu `alayhi wa sallam, household fell on her afterwards also increased her in refinement.

As we have earlier mentioned, she was a mate to her sister, Ruqayyah, because of the closeness of their ages. She knew through her sister how excellent a husband `Uthmaan, may Allaah be pleased with him, was. And after her marriage to him,

she had a first hand experience in that so her love for him increased.

Umm Kulthoom, may Allaah be pleased with him, experienced difficult and bitter days, firstly, on account of `Uthmaan's departure to Makkah as the Prophet's envoy to the Quraysh; and secondly and most importantly; the rumour that was being spread of `Uthmaan's murder.

And how happy she was when he returned! He had told her — as a husband would tell his wife — of all that he faced while he was away. While the Messenger of Allaah, sallallaahu `alayhi wa sallam, greatly appreciated `Uthmaan's pride in Islam, his pure *Eemaan* and his unyielding stand regarding the Quraysh's enticement, his wife, Umm Kulthoom, may Allaah be pleased with her, also increased in her respect and love for her husband.

Truce of Hudaybiyah

The Prophet, sallallaahu alayhi wa sallam, signed the truce of Hudaybiyah with the Quraysh.

`Umar and `Uthmaan, may Allaah be pleased with them, were among those who were displeased with the provisos of the truce. When the Messenger of Allaah, sallallaahu `alayhi wa sallam, slaughtered the sacrifice and shaved his head, the majority of the companions also shaved their heads while some, among whom was `Uthmaan, may Allaah be pleased with him, cut their hair.

When Umm Kulthoom heard her father, the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "May Allaah bless the shavers!" it was hard on her. And signs of sadness showed on her face. She was only pleased when he heard him saying: "And those who, cut their hair."

For every term is a Decree!

When the Messenger of Allaah, sallallaahu `alayhi wa sallam, had accomplished the conquest of Makkah in the year 8 A.H., Umm Kulthoom, may Allaah be pleased with her, yearned to visit the grave of her compassionate mother, Khadeejah, may Allaah be pleased with her. She discussed the matter with her husband and father, and both agreed. But she could not fulfil that desire, for she died in the month of Sha`ban 9 A.H.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, buried her beside the remains of her beloved sister, Ruqayyah. Both of them were brought together, by Allaah's decree, in the house of `Uthmaan; and both of them were sheltered by one grave!!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, stood beside the grave of his two daughters, with his eyes filled with tears and his heart burdened with successive sorrows.

"Say Exalted is my Lord! Was I ever but a human messenger?!"

May Allaah be pleased with Umm Kulthoom the Prophet's daughter and the Confined Lady of the Valley! May He let her reside in the abode of His righteous and pious servants!

Faatimah Az-Zahraa'

May Allaah be pleased with her!

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Faatimah is a part of me..!"

She was the only remaining child of the Prophet, sallallaahu alayhi wa sallam. The earth had swallowed up the other children during the lifetime of their father. All his fatherly love was then

directed towards Faatimah, may Allaah be pleased with her. She became the delight of his eye and she aroused his memory.

Her being around her father was really a connected circle formed by Khadeejah, may Allaah be pleased with her — her mother, Zaynab, Ruqayyah, Umm Kulthoom, `Abdullaah, Taahir and Al-Qaasim. Whenever she appeared to the Messenger of Allaah, sallallaahu `alayhi wa sallam, with her beautiful and smiling face, he felt as if all of them were standing before him.

Her birth

A great event that shook the entire city of Makkah and that almost caused a war among its different tribes occurred at the same time that Faatimah was born. That was when the Ka`bah was being rebuilt.

The Quraysh had resolved to rebuild the House after it had been affected by torrential rainfall that threatened foundations of its walls.

They started to rebuild the House enthusiastically and every one participated in the honour of building it with whatever they could afford of money and effort.

Hardly had they arrived at the point of putting Al-Hajar Al-Aswad (the Black Stone) back to its place they started arguing as to who should have the honour of doing that. The disagreement almost led to an open war and members of the tribes unsheathed their swords in readiness for war.

The elders of Makkah were concerned about this impending war, and they started thinking of a way to avert this crisis that could cause severe destructions.

After a long deliberation, Umayyah ibn Al-Mugheerah, who was one of the wise elders suggested:

"O' men of Quraysh, appoint an arbitrator from among you who will decide on you are disagreeing about, and let him be the first person to enter the Sacred Mosque."

They are all pleased with this suggestion and they said: "We agree!"

So they were all looking at the gate awaiting the first person to enter the Sacred Mosque.

While they were waiting, Muhammad, sallallaahu `alayhi wa sallam, who was known to them as `the trustworthy one' appeared in his splendour and steady and balanced steps. He was then a thirty-five years old young man. When they saw him, they shouted in joy, "Here is the trustworthy one, Muhammad, son of `Abdullaah! We agree that he be our arbitrator!"

Muhammad's wisdom

The `trustworthy one' listened to their argument. They then asked him to be their arbitrator.

He remained silent for sometime pondering until he was inspired with a solution. He then spread out his garment, put the Black Stone in the middle of it and then said:

"Let the leaders of every group hold the edge of the garment and let them all lift it together."

So they all lifted it until they brought the Stone to its place. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then took it with his noble hand and put it in its place.

The news spread all over the city of Makkah and the people were happy about the problem was solved. They were delighted with the trustworthy Muhammad's wisdom.

The happiness of the Arabs about this great event was expressed in poetry and recorded in the history. Among the

poetic passages composed regarding this event were those of Abu Wahab Al-Makhzoomi whose meaning goes as follows:

"The tribes quarrelled with one another regarding a best plan; and this quarrel almost caused a misfortune after happiness.

Because of this, mutual hatred replaced mutual love and the fire of war was kindled.

When we noticed that the matter was getting worse and the people were unsheathing their swords against one another;

We agreed that arbitration should be given to the first person who entered with no prior arrangement;

The first person to suddenly enter was Muhammad, the trustworthy; and we said: We are pleased with Muhammad, sallallaahu `alayhi wa sallam, the trustworthy."

The entire city of Makkah felt that Muhammad, sallallaahu `alayhi wa sallam, put an end to their disagreement and made the leaders of every clan participate in the honour of carrying the Black Stone. It was as if all the clans had carried it. This is one of the proofs of Muhammad's, sallallaahu `alayhi wa sallam, wisdom and excellent conduct.

The trustworthy Muhammad, sallallaahu `alayhi wa sallam, returned to his house, happy to have solved this problem that had occupied their minds and had almost caused bloodshed among them.

When he entered, he was met with the news of the birth of his fourth daughter, Faatimah, may Allaah be pleased with her. His face brightened up and he quickly went to his gracious wife with happiness showing all over his face. He congratulated her on her safe delivery, and he showed how happy he was about the beautiful daughter, who was born in a noble day in which blood was protected, swords were sheathed and peace and security

prevailed — due to Muhammad's, sallallaahu `alayhi wa sallam, wisdom.

The Prophet, sallallaahu alayhi wa sallam, named her Faatimah, after his grandmother who bore the name. And he nicknamed her Az-Zahraa'.

The noble parents were happy with the birth of Faatimah, who was their fourth daughter. The Messenger of Allaah, sallallaahu `alayhi wa sallam, saw in her, auspicious appearance and signs of blessings and prosperity.

The new baby girl was strikingly looked like her father. This made her extremely loved by her father and mother. And Faatimah, may Allaah be pleased with her, was always much loved by her parents until the final moments of their life.

Her growth

Faatimah enjoyed the great love of her parents and sisters, especially her sister Zaynab, who always pampered her, petted her and played with her.

Faatimah grew up as an adolescent in a compassionate Prophetic home, under the Prophet's, sallallaahu `alayhi wa sallam, care and attention. She therefore, started her life with great purity, enjoying abundant refinement, affection and appropriate instructions from her father.

When Zaynab, who had long been caring for her married and moved to her matrimonial home and Ruqayyah did the same, she felt an immense loneliness.

It was reported that Faatimah wept when Ruqayyah married, and when her mother asked her the reason for her weeping said: "Do not allow anybody to take me away from you and my father. I can not bear leaving you!"

Her mother then smiled lovingly and gently and then said: "You will never leave us except if you wish to!"

That was how Faatimah became more attached to her parents and so much loved them. Her young age might have helped her to go out with her father whenever he visited different sections of the city of Makkah.

Faatimah grew up amid the great love from her father and an abundant compassion from her mother. She saw the great Prophetic quality that her father enjoyed, for his Lord had refined him and did so excellently.

She was also impacted by her mother's pure qualities and praiseworthy attributes.

She endeavoured to grow up upon noble character, taking her father as the highest model in all her actions. Allaah Says (what means):

{***Indeed in the Messenger of Allaah [Muhammad] you have a good example to follow for him who hopes for [the Meeting with] Allaah and the Last Day, and remembers Allaah much.***}[Quran 33: 21]

That was how Faatimah grew up upon perfect chastity, self-dignity, love of good deeds and excellent conduct, drawing from teachings of her, the Prophet of the nation, the Messenger of mercy, the best teacher and educator and the one who guide mankind to the straight path.

The above are the landmarks of her unique personality throughout her life. May Allaah be pleased with her!

Early responsibility

Hardly had Faatimah reached the age of five that she started noticing that her great father loved being in seclusion

and worshipping in the Cave of Hiraa'. It was then that the following great verses were revealed to him:

{***Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood]. Read! And your Lord is the Most Generous. Who has taught [the writing] by the pen. He has taught man that which he knew not.***}[Quran 96: 1]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, announced that Allaah sent him to the entire mankind as a witness, giver of good tiding, a warner, a caller unto His way by His permission and an illuminating lamp.

The Quranic verses started coming down successively as revelation from Allaah, the Exalted. Allaah Says (what means):

{***O' you [Muhammad] enveloped [in garments]! Arise and warn! And magnify your Lord [Allaah]! And purify your garments! And keep away from Ar-Rujz [the idols]! And give not a thing in order to have more [or consider not your deeds of Allaah's obedience as a favour to Him]. And be patient for the sake of your Lord [i.e. perform your duty to Allaah]!***}[Quran 74: 1-7]

Faatimah, may Allaah be pleased with her, was witnessing this historic and everlasting development in the life of her father who had now assumed a great responsibility of a leading and message-carrying Ummah, and of a civilization that was the seal for all civilizations whose fundamental are universal and teachings are human.

Therefore, Faatimah, may Allaah be pleased with her, had to feel this new atmosphere in the house of her father; an atmosphere redolent with divine revelation and surrounded by the heavy burden of calling people to the way of Allaah in the face of ferocious, unjust and hostile opposition from the Quraysh.

Faatimah also suffered from the evil plans of the disbelievers against her great father. Often times, she wished that she could sacrifice her life for her father's sake and prevent the Quraysh from harming him. But how could that be possible, while she was a very young girl?!

Here was she, looking at her mother standing beside her father, the Messenger of Allaah, sallallaahu `alayhi wa sallam, after revelation had come to him in the Cave of Hiraa'. He had entered the house to his wife with a trembling heart. Khadeejah, may Allaah be pleased with her, told her husband, allaying his fears: "Never! By Allaah, Allaah will never disgrace you. You keep good relations with your Kith and kin, serve your guests generously, help the poor and the destitute and assist the deserving calamity-afflicted ones."

Khadeejah, may Allaah be pleased with her, then supported her husband with her life and wealth, sharing with her husband all the difficulties he faced in course of delivering the message of His Lord.

This glorious and everlasting stand of Khadeejah could not go unnoticed by Faatimah, though she was then a young girl. It rather stirred her thoughts and reactions.

It was a great responsibility — and this was what Allaah willed and whatever He wills He does — that Faatimah the Prophet's young daughter had to utter the statement of Tawheed during the first years of her life and to grow up pure and purified from the filth of idols. She had to follow the religion of Islam, the pure and straight religion, which Allaah chosen for His servants.

{***So set you [O' Muhammad] your face towards the religion [of pure Islamic Monotheism] Haneef [worship none but Allaah Alone]. Allaah's Fitrah [i.e. Allaah's Islamic Monotheism] with which He has created mankind. No change let there be in Khalq-illaah [i.e. the religion of***

Allaah — Islamic Monotheism]: that is the straight religion ...}[Quran 30: 30]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, started calling his people to Islam with resolution and power of faith. He did not bother himself with the persecution of the disbelievers and their denying of him because he found strength, support and assurance in the verses of the glorious Quran. He also found in his beloved wife a demonstration of great faith and enormous support that helped him to fulfill the message for which Allaah selected him and assigned him to deliver to mankind.

We have mentioned earlier that the Messenger of Allaah Q0,) and his Companions were being daily persecuted by the Quraysh. Faatimah also experienced pains of the polytheists' denial of her father whom she greatly loved.

The apex of the pains she experienced since the beginning of the Da`wah was that vicious boycott in which the Muslims were boycotted, along with members of Banu Haashim clan, in the valley of Abu Taalib. The boycott and its resultant hunger and pain had impacted negatively on her health, thereby making physically weak throughout her life.

A great calamity

In spite of her tender age, Faatimah suffered a great calamity that filled her heart with sorrow and distress. Soon after she came out of the tormenting boycott, her mother suddenly fell ill and became bed-ridden. She was completely startled by that suffering that afflicted the purest and the noblest of all mothers.

It did not take long before Khadeejah, may Allaah be pleased with her, died in that illness. Faatimah and her sisters were severely grieved by the death of their mother. And the

Messenger of Allaah, sallallaahu `alayhi wa sallam, also immensely grieved for the death of his precious and dutiful wife.

The Makkan period of thirteen years was really hard upon the Muslims generally, and the Prophet's household particularly. Faatimah, may Allaah be pleased with her, witnessed many of the events of those years.

She witnessed the migration of her sister, Zaynab and her husband, `Uthmaan, may Allaah be pleased with them, along with many Muslims to Abyssinia.

She had witnessed the disbelievers putting harmful things on her father while she was crying and screaming, and her father told her: "My daughter, do not cry, for certainly, Allaah will protect your father!"

She witnessed the revelation of the verses of the Quran. And she was extremely happy whenever she listened to the clear verses of Allaah's Book being delicately and touchingly recited by her father.

After the death of her mother, she found, in front of her, great responsibilities towards her father while he was facing difficult and bitter situations in the course of calling to the way of Allaah. She shared these great responsibilities with her sister, Umm Kulthoom, who, tried to ease things for her.

Faatimah was really forbearing. She doubled her efforts, bore the difficult events with patience and endured hoping to get her reward from Allaah. She stood beside her father to compensate him for what he lost through the dead of her mother, the most precious mother and the noblest wife. And the Messenger of Allaah, sallallaahu `alayhi wa sallam, gave his daughter, Faatimah abundant love, affection, compassion and care.

The little Faatimah, the bereaved and the responsible girl really needed this love and this care. Which heart is then bigger that Muhammad's, and which compassion is greater that his?!

The emigrant

The disbelievers' persecution of the Muslims became too much, and the physical persecution was extended to the person of the Prophet, sallallaahu alayhi wa sallam, himself, especially after the death of his uncle Abu Taalib and his wife, Khadeejah, may Allaah be pleased with her.

The Pledge of `Aqabah took place, followed by migration of the Muslims to Madeenah, the abode of the Ansaar, the protectors of Islam. Faatimah migrated in the company of her sisters, Ruqayyah and Umm Kulthoom, and her step-mother, the mother of the faithful Sawdah bint Zam`ah, may Allaah be pleased with her.

Ruqayyah did not migrate with her husband, `Uthmaan. She rather remained with her sisters.

As for Sawdah, the Messenger of Allaah, sallallaahu `alayhi wa sallam (married her and) consummated the marriage with her a while after the death of his wife Khadeejah, may Allaah be pleased with her.

The above were members of his household then.

He did not take them along with him during his migration. He made them remain in Makkah. While he was away from them, they were seriously worried and they could only felt peace of mind when they heard of his safe arrival at Madeenah.

They and other Muslim women who did not migrate with their husbands and fathers — such as members of Abu Bakr's household like his wife, Umm Roomaan and his daughters, `Aa'ishah, may Allaah be pleased with her, whom the Messenger

of Allaah, sallallaahu `alayhi wa sallam, had proposed marriage to before his migration, and Asmaa', may Allaah be pleased with her — used to get some relief and solace.

We should not forget the household of the Prophet's uncle, `Abbaas ibn `Abdul-Muttalib. His wife, Umm Al-Fadl was among the women who had embraced Islam and believed in Allaah and His Messenger, sallallaahu `alayhi wa sallam. She had been like a compassionate mother to the Prophet's daughters.

One night, Zayd ibn Haarithah knocked their door, having been sent by the Messenger of Allaah, sallallaahu `alayhi wa sallam, to bring them to Madeenah.

They were very happy and learnt from him everything that was of their concern about the Prophet, sallallaahu alayhi wa sallam. They get themselves prepared and none of the polytheists knew of Zayd's arrival in Makkah.

Then Zayd took them out of Makkah under the cover of the night, putting his trust in Allaah and heading for Madeenah.

At that time, Faatimah was an eighteen-year old young lady, full of energy and burning with passion. Her main preoccupation was to see the face of her beloved father and hear his sweet words. She would remember all this and would not mind the hardship of the journey or the long distance. She wanted the time to run fast and she was in haste to arrive at Madeenah even if she had to travel on the wing of a bird.

While Zayd would halt with them at appropriate places so that they could have a rest, Faatimah only agreed to halt hesitantly in obedience to her sisters, Ruqayyah and Umm Kulthoom and the mother of the faithful, Sawdah, may Allaah be pleased with them.

Arrival of the convoy

The convoy entered the city of Madeenah through one of its sections. Here was Faatimah, finding her camel so slow and wishing to come down from her *Hawdaj* (camel litter), run on her feet into the waiting arms of her father and give him loving kisses!

Dear reader, if it is noticed that I have given free rein to my imaginations, that is due to my actual feeling of the love that Faatimah had for her father.

And they met!

It was the eyes that talked instead of the tongues; and the tears — tears of happiness — that expressed the feelings rather than the words. Tears actually give better expression about sincere feeling.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, received them honourably, embraced them with his big heart and thanked Zayd, may Allaah be pleased with him, for the great task that he had performed.

With this blessed journey, Faatimah bade farewell to Makkah, her beloved city that witnessed her childhood and youth age for she was then an eighteen-year-old young lady. Ever since, she did not set her eyes on Makkah until the 8th year of Hijrah on the day of the conquest of Makkah.

'Ali and Faatimah, may Allaah be pleased with them

After the Prophet's marriage to `Aa'ishah, may Allaah be pleased with her, prominent companions of the Messenger, sallallaahu `alayhi wa sallam, came forward asking for the hand of his daughter, Faatimah in marriage. They had abstain from doing so while she was the only with her father serving him.

Abu Bakr and then `Umar, may Allaah be pleased with them, successively asked for Faatimah's hand in marriage. But the Messenger of Allaah, sallallaahu `alayhi wa sallam, gently and graciously asked both of them to excuse him for not being able grant their request. `Umar, may Allaah be pleased with him, then suggested to `Ali, may Allaah be pleased with him, to come forward and win the honour of being the Prophet's son-in-law.

`Ali, may Allaah be pleased with him, asked himself. "Do you think that the Messenger of Allaah, sallallaahu `alayhi wa sallam, will accept `Ali's proposal after he had refused the proposals of his two companions, Abu Bakr and `Umar, may Allaah be pleased with them?!"

But `Umar reminded him of early acceptance of Islam, his family relationship with Allaah's Messenger, sallallaahu `alayhi wa sallam, and his position in his estimation. He kept on convincing `Ali until he was convinced.

`Ali went to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and bashfully sat close to him. He was unable to tell the purpose of his coming. He sat down there for a long time without saying a word. He was reluctant to make his request, fearing that it might be rejected.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, gently looked at him with a smiling face and then asked him: "*What is the matter, son of Abu Taalib?*"

`Ali, may Allaah be pleased with him, replied in a very low voice and with an extreme shyness: "I am asking for the hand of Faatimah, daughter of Allaah's Messenger, sallallaahu `alayhi wa sallam, in marriage."

The Prophet, sallallaahu alayhi wa sallam, responded with a bright face saying: "*Welcome!*" `Ali, may Allaah be pleased with him, took his leave, unable to believe his ears.

When some of those who knew the matter asked him of the result, he told them: "I talked to the Messenger of Allaah, sallallaahu `alayhi wa sallam, about the matter and he said: 'Welcome!"'

On the following day, `Ali went to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and repeated the same request for confirmation.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, asked him: "*Do you have any other thing?*" And he answered in the negative. The Messenger of Allaah, sallallaahu `alayhi wa sallam, then asked him: "*Where is your Khatami armoured plate that I gave to you?*" He replied that it was still with him.

When he brought it, the Messenger of Allaah, sallallaahu `alayhi wa sallam, asked him to sell it so that he could get the bride prepared with its price.

`Uthmaan bought the armour plate from him for four hundred and seventy Dirhams. `Ali gave the money to the Messenger of Allaah, sallallaahu `alayhi wa sallam.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, gave part of the money to Bilaal to buy some perfume and gave the rest to Umm Salamah to buy things that the bride might need.

He, sallallaahu `alayhi wa sallam, looked at Anas, his houseboy and told him: "*Go and call Abu Bakr, `Umar, `Uthmaan, Talhah, Zubayr and a number of Ansaar.*"

He then went in to inform his daughter that `Ali had come forward to ask for her hand in marriage. Faatimah, may Allaah be pleased with her, shyly kept silent, and that was the sign of acceptance.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, came out and found the elder companions present. He then addressed them:

"*All praise is due to Allaah, Who is praised for His blessings, worshipped by His might and obeyed by His authority. He is the only Protector against His own punishment, and the only One Whose command is implemented in the heaven and in the earth. He created the creature with His power and gave them glory through the adherence to His religion. He honoured them with His Messenger Muhammad, sallallaahu `alayhi wa sallam.*

Indeed, Allaah, The Almighty makes marriage relationship the means of maintaining human progeny. He makes an obligation and a comprehensive blessing. He connects, through marriage, the kinship and makes joining the ties of kinship obligatory upon mankind. Allaah Says (what means):

{***And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.***}[Quran 25: 54]

And for every matter there is a Decree. Allaah blots out what He wills and confirms what He wills. And with Him is the Mother of the Book.

Indeed, Allaah commanded me to give Faatimah in marriage to `Ali, and I take you as witnesses that I have done so upon a bridal gift of four hundred Dirhams, if `Ali agreed with that. This is the established Sunnah and an obligation. May Allaah join them together in peace and make their children gateways of mercy, treasures of wisdom and source of security for the Ummah.

This is what I have to say and beseech to forgive me and you."

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then ordered that a tray of dates be presented to the guests, and he told them to pass it around.

Suddenly, `Ali, may Allaah be pleased with him, appeared to them. The Messenger of Allaah, sallallaahu `alayhi wa sallam, smiled and told him: "*`Ali, Allaah commanded me to give Faatimah to you in marriage. And I have done so upon four hundred Dirhams.*"

`Ali said: "I agree, Messenger of Allaah."

Then `Ali prostrated in gratitude to Allaah. When he raised his head the Messenger of Allaah addressed him: "*May Allaah bless you and bless your efforts. May He bring out of you many pleasant offspring.*"

The invocation was accepted, for it was an invocation of a Prophet, rather an invocation of the leaders of the Messengers. Allaah had really brought out of them many pleasant offspring.

That was the marriage of `Ali and Faatimah, may Allaah be pleased with them, was witnessed by a group of eminent companions. Ever since, `Ali lived happily in his marriage with the daughter of the greatest creature, Muhammad, sallallaahu `alayhi wa sallam.

A night blessed by Allaah and His Messenger, sallallaahu `alayhi wa sallam

On the night of Faatimah and `Ali's marriage, the Messenger of Allaah, sallallaahu `alayhi wa sallam, asked Umm Salamah to take the bride to `Ali's house which he had equipped for their dwelling and to wait for him there.

When the Messenger of Allaah, finished from the '*Ishaa*' prayer, he went to `Ali's house. When he arrived there, he asked for water, made ablution and made the following supplication:

"O' Allaah, bless them and bless their offspring."

He then advised his daughter to honour her husband. He also advised `Ali with the following words:

"`Ali, do not get angry, and when you get angry sit down. Remember Allaah's power over the servants and His tolerance of their sins. If you are advised to fear Allaah, abandon your anger and go back to your deliberateness."

All the Muslims were happy with Faatimah's marriage to `Ali. It was reported that Hamzah brought two rams which he slaughtered and distribute their meat to the inhabitants of Madeenah.

'Ali, may Allaah be pleased with him

In order to complete topic of Faatimah's marriage to `Ali, may Allaah be pleased with them, we would like to tell the readers something about `Ali — though he was popularly known to all.

He is `Ali son of Abu Taalib, the Prophet's uncle. His mother was Faatimah bint Asad, the first Haashimite woman born to a Haashimite man.

`Ali is one of the ten companions who were given the glad tidings of Paradise, the first young boy to accept Islam and a member of the six-men Shooraa Council.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said about him: "*He who I regard a friend is also a friend of `Ali. O'*

Allaah, treat as a friend whoever regards `Ali a friend and treat as enemy whoever regards him an enemy."[77]

He, sallallaahu `alayhi wa sallam, also told him: "*None loves you but a believer and none on the day of the Prophet's migration to Madeenah. He was also hates you but a hypocrite.*"[78]

Abu Nu`aym introduced him as follows: "He is the leader of the people, ardent follower of the Prophet and the Creator's beloved. He is the door of knowledge and sciences, the standard of the rightly- guided, light of the obedient, friend of the righteous and the leader of the just rulers. He was among the earliest ones to respond to the call of Islam, the strongest of them in justice and certainty, the greatest of them in intelligence and the fullest of them in knowledge. He is the adornment of the knowledgeable and the model of the pious.

He taught the realities of *Tawheed*. He had an intelligent mind, the inquisitive tongue, the comprehending ear and the fulfilled covenant.

[77] The Hadeeth is classified as Saheeh, by Shaykh Al-Albaani; see: as-Silsilah as-Saheehah, Hadeeth No. 1750.

[78] Reported by Tirmithi, An-Nasaa'ee and Ibn Maajah. Shaykh Al-Albaani classified it as Saheeh. See As-Silsilah As-Saheehah, Hadeeth No. 4187

He repelled the perfidious, subdued the unjust and defeated the apostate."

`Ali, may Allaah be pleased with him, was born ten years before the Messenger of Allaah, sallallaahu `alayhi wa sallam, was commissioned a Prophet. He grew up in his house, so his mental faculties responded to the reality of Prophethood and

its greatness, and he learnt from the Prophet, sallallaahu alayhi wa sallam, truthfulness in words, strong heart and eloquence.

He took after the Messenger of Allaah, sallallaahu `alayhi wa sallam, in his qualities.

When the noble Prophet, sallallaahu alayhi wa sallam, was commissioned, `Ali, may Allaah be pleased with him, was among the first persons to benefit from this divine light. He was very happy with this gracious call, and he was the first Muslim to pray with the Messenger of Allaah, sallallaahu `alayhi wa sallam.

Since the beginning of Prophetic mission, signs of wisdom started to manifest in the personality of `Ali, may Allaah be pleased with him. He played a heroic role on the day of the Prophet's, sallallaahu alayhi wa sallam, migration to Madeenah. He was also among the frontline fighters in the way of Allaah, holding the standard in every battle.

On the day of the Battle of Badr, he played an extremely laudable role. He did the same during the Battle of Uhud. In the Battle of Khandaq (the Trench), he killed the hero of the polytheists, `Umar ibn Wudd Al-`Aamiri. `Ali, may Allaah be pleased with him, was the hero of the war in the Battle of Khaybar.

He was rightly nick-named, 'Judge of the Ummah' and 'Hero of Islam'.

Faatimah, may Allaah be pleased with her, on her part, was an exemplary wife. She had to be so because she had the honour of being the daughter of Muhammad, sallallaahu `alayhi wa sallam, whom Allaah praised in the glorious Quran in the following words:

{***And verily, you [O' Muhammad] are on an exalted standard of character.***}[Quran 68: 4]

She also had the honour of being the daughter of the leader of all the women, Khadeejah bint Khuwaylid, may Allaah be pleased with her.

Faatimah, may Allaah be pleased with her, was contented with the economic situation of `Ali, may Allaah be pleased with him, who was then poor. She lived with him in protection of the honour of her husband and with patience, seeking the reward of her Lord. she would perform the household chores and carry out her obligations as a responsible mother. She was always pleased with the little food and drink. And not only that, she was also satisfied with tasteless food.

While she was still a young and energetic woman, she complained to her husband about the difficulties she faced in household chores. The complaint was not a show of displeasure or discontent. It was only to express a feeling that humans ordinarily have. So her husband told her to go to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and present her case to him, that he might give her a house help who could assist hir.

The Quran and the Cure

Faatimah, may Allaah be pleased with her, went to her father and complained to him and showed him her palms that had cracked from hand milling.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, looked at her with pity and affectionately placed his noble hands on her shoulder. He then taught her to read repeatedly *Soorahs Al-Ikhlaas, Al-Falaq* and *An-Naas*. He told her that they are of the best help.

Faatimah, may Allaah be pleased with her, returned home with this great provision from the Messenger of Allaah, sallallaahu `alayhi wa sallam, as she returned with greater

confidence in Allaah that He would give her great reward for her patience.

A poor, an orphan and a captive

Some scholars of *Tafseer* tell us, about the cause of revelation of the following verses:

{And they give food, in spite of their love for it [or for the love of Him], to the *Miskeen* [the poor], the orphan, and the captive [saying], ‘We feed you seeking Allaah's Countenance only. We wish for no reward, nor thanks from you.}[Quran 76: 8-9]

They said: "`Ali and Faatimah, may Allaah be pleased with them, were observing fast one day and that they had prepared, for breaking their fast, a kind of food that contained some butter. When the sun set and they sat down for breaking the fast, they heard a knock on their door. `Ali stood up and asked, `Who is that?' A voice answered, `A hungry poor man.'

`Ali, may Allaah be pleased with him, went back inside brought the food together into a bag and gave to that poor man who thanked him and supplicated for him. So he and Faatimah, may Allaah be pleased with them, broke their fast on only bread and water.

On the following day, and at the same time, when `Ali and his wife Faatimah were about to take the morsel of their food, there was a knock on the door. `Ali stood up and asked, `Who is that?' A voice came from outside, `An orphan who is displaced and starving.'

`Ali, may Allaah be pleased with him, did as he did the yesterday. He carried the food in a bag to that orphan. And he and his wife broke their fast on bread and water, without feeling any inconvenience or displeasure.

The incidence repeated itself on the third day and the knocking man answered that he was a captive. So `Ali, may Allaah be pleased with him, gave him the food he and his wife wanted to break their fast with. And as they did in the two previous days, they broke their fast on only bread and water.

Do you think that the person who knocked the door on those three days was the same person, or different persons: a poor man, an orphan and a captive?

Narrations of the scholars of *Tafseer* indicate that the knocker was Angel Gabriel who came to test the faith and patience of `Ali and Faatimah, may Allaah be pleased with them.

For, after that, Jibreel came to the Messenger of Allaah, sallallaahu `alayhi wa sallam, and informed him of the incidence. He gave him good tiding that `Ali and Faatimah, may Allaah be pleased with them, would have a carriage of silver in Paradise as a suitable reward."

Blessed offspring

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "*Allaah created the progeny of every Prophet, sallallaahu alayhi wa sallam, from his own self, but created my progeny from `Ali.*"[79]

A year after `Ali and Faatimah's, may Allaah be pleased with them, marriage, the Prophet, sallallaahu alayhi wa sallam, had his first grandson from Faatimah, may Allaah be pleased with her. He was named *Al-Hasan* and the Messenger of Allaah, sallallaahu `alayhi wa sallam, was extremely happy. He himself did Tahneek for him with a date, slaughtered a sacrifice and named him.

Then Husayn — father of the martyrs and the hero of the war of Karbala — was born.

After sometime, Faatimah, may Allaah be pleased with her, also gave birth to another boy named Muhsin, but he died very young. Then Allaah blessed this noble household with the flower of Banu Haashim, Zaynab.

Zaynab, may Allaah be pleased with her, was married to her exceptionally generous cousin, `Abdullaah ibn Ja`far. She witnessed the Karbala massacre of 60 A.H. in all its horrible phases. She played a great role in preserving the progeny of al-Husayn and the Prophet's descendants.

Faatimah, may Allaah be pleased with her, was blessed with another flower named, Umm Kulthoom after her aunt. Umm Kulthoom bint `Ali, may Allaah be pleased with them, was to be later married to `Umar, may Allaah be pleased with him, while he was the commander of the believers. She gave birth to Zayd and Ruqayyah.

The Prophet's Household

When the noble verse:

{***... Allaah wishes only to remove Ar-Rijs [evil deeds and sins] from you, O' members of the family [of the Prophet] and to purify you with a thorough***

[79] **This Hadeeth is reported by At-Tabarani; and Shaykh Al-Albaani classified it as Mawdoo (fabricated). See: As-Silsilah Ad-Da`eefah, Hadeeth No. 801.**

purification.}[Quran 33: 33]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, was with Umm Salamah, may Allaah be pleased with her — one of his wives — so he called `Ali, Faatimah, Hasan and Husayn, may Allaah be pleased with them, and covered them with a garment. He then said:

"O' Allaah, these are members of my household and my special ones. O' Allaah, remove from them the impurity of sins and give them an extensive purification." He said that three times. He then said:

"O' Allaah, give Your blessings and favours to the family of Muhammad, sallallaahu `alayhi wa sallam, as You have done for the family of lbraheem. Indeed, You are Praiseworthy and Honourable."

Prophet's, sallallaahu `alayhi wa sallam, love for Faatimah, may Allaah be pleased with her

Faatimah, may Allaah be pleased with her, enjoyed the love of her father. He would shower on her his affection and compassion, for she was the only favoured daughter of her father since her other sisters had died. Therefore, she deserved that great love, favour and joy.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, would express his live for his dear daughter in the most intense and the most suitable situations. In spite of this great love, the Messenger of Allaah, sallallaahu `alayhi wa sallam, would explain that good deeds and piety were indispensable.

One day, the Messenger of Allaah, sallallaahu `alayhi wa sallam, stood up and proclaimed:

"O' people of Quraysh! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allaah's Punishment; O' Bani `Abd Manaaf! I cannot save you from Allaah's Punishment, O' Safiyah bint `Abdul-Muttalib! I cannot save you from Allaah's Punishment; O' Faatimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allaah's Punishment.[80]

80. Reported by Bukhaari

On another occasion, the Messenger of Allaah, sallallaahu `alayhi wa sallam, made it clear that his love for his beloved daughter could not prevent him from implementing Allaah's ordained punishment among the people.

It is reported in the books of Seerah that a Qurayshi woman committed theft. So members of her family came to Usaamah ibn Zayd, the Prophet's favourite and the son of his favourite, requesting him to intercede with the Messenger of Allaah, sallallaahu `alayhi wa sallam, on behalf of the woman who committed theft.

Usaamah went to Allaah's Messenger, sallallaahu `alayhi wa sallam, begged him not to cut the hands of that woman. But the Prophet, sallallaahu alayhi wa sallam, said angrily, "Usaamah! Are you interceding concerning one of Allaah's ordained punishment?!"

He then rose up and addressed the people. After he had praised Allaah as it is due he said:

"O' people! The nations before you were destroyed because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allaah, if Faatimah, the daughter of Muhammad committed theft, I will cut off her hand!"[81]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, expressed his love for his dear daughter one day when he told her, "Indeed, Allaah is pleased with your pleasure and He is angered if you are angry."[82]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, also said once: "*The best women of the mankind are four: Maryam, Aasiyah, Khadeejah and Faatimah, may Allaah be pleased with them.*"

Abu Tha`labah Al-Khushani said: "Whenever the Messenger of Allaah, sallallaahu `alayhi wa sallam, came back from a journey or war he would first visit the mosque where he would pray two *Rak`ahs*. He would then visit his daughter, Faatimah, may Allaah be pleased with her. And finally, he would visit his wives, may Allaah be pleased with them."

[81]Bukhari and Muslim.

[82] This Hadeeth is reported by Al-Haakim who classified it as Saheeh; but Adh-Dhahabi in his commentary on Al-Haakim's book criticized this classification and pointed out that there is a narrator in the chain of transmission of the Hadeeth, Husayn ibn Zayd. He said about him, Munkar Al-Hadeeth (he narrates objectionable Hadeeth). Therefore, the best we can say about this Hadeeth is that it is Da`eef (weak).

Faatimah: A part of me

We have said in the beginning of this chapter that the Prophet, sallallaahu alayhi wa sallam, said: "*Faatimah, may Allaah be pleased with her, is a part of me. Whatever hurts her hurts me!*"

This statement from the Messenger of Allaah, sallallaahu `alayhi wa sallam, was to underline the status she occupied in his big heart.

Here is the reason for this statement: One time, `Ali, may Allaah be pleased with him, wanted to marry another wife and Faatimah, may Allaah be pleased with her, came to her father, sallallaahu `alayhi wa sallam, crying and complaining. She, may Allaah be pleased with her, told him, sallallaahu `alayhi wa sallam, of what her husband, `Ali, may Allaah be pleased with him, wanted to do.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, set her mind at rest and soothed her. He then alluded to how concerned he felt about the matter in the presence of `Ali, may Allaah be pleased with him, with his statement: "*Faatimah is a part of me. Whatever hurts her hurts me!*"

`Ali, may Allaah be pleased with him, understood the Prophet's, sallallaahu `alayhi wa sallam, intention and kept that to himself. He then examined himself, reviewed his stand with Faatimah, may Allaah be pleased with her, the Prophet's, sallallaahu `alayhi wa sallam, daughter and cast a retrospective look at the burdens of life she had carried with him, her patience upon difficulties, her love and selflessness, and her sincere faith.

He then decided to back down from taking another wife with Faatimah, may Allaah be pleased with her, still with him. `Ali, may Allaah be pleased with him, was a gallant and an earnestly enthusiastic Muslim and a truthful believer. How could he then hurt the dearest person to him and the noblest creature in the sight of Allaah?!

It was reported that `Ali, may Allaah be pleased with him, never married any other woman with Faatimah, may Allaah be pleased with her, while she was alive. It was only after her death that he could allow himself to marry other women and have many children.

Miswar ibn Makhramah narrated that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say on the pulpit, "Faatimah, may Allaah be pleased with her, is a part of me. Whatever hurts her hurts me!"

This is the high status that Faatimah, may Allaah be pleased with her, attained in the estimation of her father and her husband — and also in the estimation of all Muslims.

Greatest example for earlier and latter generations

Faatimah, may Allaah be pleased with her, laid down for us an exceptional example in her marital life, in her excellent relationship with her neighbours and relatives and in her role as a mother by giving her children the proper Islamic education. This is in addition to the never-ending household chores.

At the same time she was keen at doing deeds that could make her attain Allaah's pleasure by obeying Him and His Messenger, sallallaahu `alayhi wa sallam. She performed her prayers at their prescribed times. She spent a great part of her efforts and wealth in the way of Allaah. She was always truthful in her words and emulated the exemplary qualities of her father.

By this, she became a righteous model for any Muslim woman who is knowledgeable, struggler in the way of Allaah and educator — at all generations and in all places.

`Aa'ishah, may Allaah be pleased with her, said: "I have never seen anyone who was like the Messenger of Allaah, sallallaahu `alayhi wa sallam, in speech and walk than Faatimah, may Allaah be pleased with her."

She, may Allaah be pleased with her, also said: "I have never seen anyone more virtuous than Faatimah, may Allaah be pleased with her."

Whenever Faatimah, may Allaah be pleased with her, visited her father, sallallaahu `alayhi wa sallam, he would hold her hand, sit her beside himself and welcome her in the most beautiful manner.

The three axes

In the course of studying the life of Lady Faatimah, may Allaah be pleased with her, we can notice that her life revolved around three axes:

1. Islam and *Eemaan*
2. Fatherhood, motherhood and brotherhood

3. Family

One: Faatimah, may Allaah be pleased with her, opened her eyes to the life and started understanding things at the same time that her father was being commissioned as a Prophet. She was five years old when the first revelation came to her father from Allaah, The Exalted.

She opened her eyes to a new world in the life of Quraysh, Makkah and the Arabs. Her soul embraced Islam and *Eemaan* while the verses of the Quran were being revealed unto the heart of the Messenger of Allaah, sallallaahu `alayhi wa sallam. She memorised, understood and absorbed.

She lived the great events such as rejection and denial of the message that her father was carrying, and she witnessed the detention, persecution, banishment and expulsion of the Muslims. She also saw her father's steadfastness, his seeking of Allaah's help and his contempt for the hardships and evil plans of the enemy.

She was greatly impacted by all the above, making her an example of a believing and patient woman who seeks reward from Allaah.

She received Islam and *Eemaan* from the purest source, the Messenger of Allaah, sallallaahu `alayhi wa sallam. She abundantly drew from his spring until she was satiated.

Two: Faatimah, may Allaah be pleased with her, was the fourth daughter of her mother, Khadeejah, may Allaah be pleased with her. She enjoyed a deep love of her parents without pampering or discrimination.

It is reported that, of all her sisters, she physically resembled her father the most, as Zaynab, may Allaah be pleased with her, was the one who bore the greatest resemblance to their mother, Khadeejah, may Allaah be pleased with her.

Faatimah's, may Allaah be pleased with her, love for her father, sallallaahu `alayhi wa sallam, was very great. Of all her sisters, she accompanied him the most. And she always kept her father's company until Allaah called him to Himself.

As regards her love for her mother, this manifested during days of tribulation when the Muslims were boycotted at the valley of Abu Taalib and were made to taste two bitter things. Khadeejah, may Allaah be pleased with her, finally died of an illness at the end of the boycott.

Faatimah, may Allaah be pleased with her, was an excellent helper for Umm Kulthoom, may Allaah be pleased with her, in taking care of their ailing mother. It was since that period that she started feeling a sense of responsibility while she was still a five-year-old young girl.

Furthermore, Khadeejah's, may Allaah be pleased with her, death left its impact particularly on the Prophet's household and generally on the entire Muslim community.

Three: Faatimah, may Allaah be pleased with her, felt the vacuum and she felt a deep injury in her heart with the death of her mother, may Allaah be pleased with her. But the Messenger of Allaah, sallallaahu `alayhi wa sallam, compensated her with what Allaah permitted of love and affection. He indeed played the role of father and mother at them same time.

All these great events had moulded her in a way that reflected on her future situation in the matrimonial home, making her a model wife who acknowledged her husband's full rights. She realized that her husband fully deserved to be loved, obeyed and served.

She never annoyed her husband, `Ali, may Allaah be pleased with him. She bore the difficulties of life with him. She, may Allaah be pleased with her, took excellent care of her

children, Hasan, Husayn, Zaynab and Umm Kulthoom, may Allaah be pleased with them.

As for Hasan, he inherited from her deliberateness, wisdom, deep faith, truthfulness of Islam, shunning of the adornments of this world and satisfaction with the great reward that is with Allaah.

All these qualities manifested in him the day he deemed himself far above the frivolities of this world, the day he protected the blood of the Muslims from being shed because of positions of authority, however high they might be. The prediction of her grandfather, the Prophet, sallallaahu alayhi wa sallam, really materialised in him. For he had said about him:

"Indeed, Allaah will use this son of mine to make peace between two warring Muslim groups."

Hasan's cession of the position of caliph to Mu`aawiyah ibn Abu Sufiyaan was a climax in manifestation of Eemaan, Islam and gallantry.

Then came the role of Husayn, the chief of the youth of Paradise. He was also an apex in demonstration of Islamic teachings and faith by refusing to be humiliated by the covetousness of Yazeed ibn Mu`aawiyah. He had not set out from Hijaaz to Koofah in Iraq in pursuit of leadership as much as he had done so to correct the path that the Muslims had then taken that had made deviated from the path of the Hereafter to that of this world.

He set out hoping to attain martyrdom in the way of Allaah and seeking His pleasure will all his efforts. He had recorded in the pages of human history, the most sincere example for those who want to accomplish the truth and defeat falsehood.

As for Zaynab, she was the fortress of the Prophet's household after the martyrdom of Husayn, may Allaah be pleased

with him, in a group of some of his children, nephews, relatives and followers. She, may Allaah be pleased with her, was the one who stood bravely against Yazeed without any fear.

She could be remembered for her marvellous stand at the grave of her grandfather, sallallaahu `alayhi wa sallam, after the carnage of Karbala saying: "O' grandfather, I am announcing to you the death of Husayn, may Allaah be pleased with him!"

I remember this statement of hers and I am feeling it with all my senses. I could help shedding copious tears!

Zaynab, may Allaah be pleased with her, was the one who won the admiration and respect of scholars and jurists. They would visit her in her home in Egypt and draw from her abundant knowledge and benefit from her truthful faith.

As for Umm Kulthoom, may Allaah be pleased with her, in addition to the noble oasis from which she originated, she also attained glory through her marriage to the commander of the believers, `Umar ibn Al-Khattaab, may Allaah be pleased with him, the just leader and one of the best rulers throughout human history.

I could remember her on the day `Umar, may Allaah be pleased with him, asked her father for her hand in marriage. `Umar, may Allaah be pleased with him, was much inclined towards having marriage relationship with members of the Prophet's, sallallaahu `alayhi wa sallam, household. He was very proud of that.

`Ali, may Allaah be pleased with him, gave acceded to `Umar's demand and gave Umm Kulthoom, may Allaah be pleased with her, in marriage to him. She bore him children and she was an excellent and righteous wife.[83]

***

Hasan, Husayn, Zaynab and Umm Kulthoom are the children of Faatimah bint Muhammad, sallallaahu `alayhi wa sallam, some of them from others, is the third axis in the life of Faatimah. May Allaah be pleased with them!

The hardest and the most difficult separation

The Messenger of Allaah, sallallaahu `alayhi wa sallam, performed the farewell Hajj and firmly established the pillars of Islam. And Allaah perfected the religion of Islam and completed the divine revelation with His following honourable saying:

{.... This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion ...}[Quran 5: 3]

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then fell ill. Faatimah, may Allaah be pleased with her, rush to assure herself of his well-being. When she visited him, he smiled at her cheerfully. He then took her hand, kept it on her side, drew her near to himself and told her something in confidence that [83] ***A'laam An-Nisaa' by Kahaalah.***

made her cry. He again told her another secret that made her smile.

`Aa'ishah, may Allaah be pleased with her, said: "I have never seen a day in which joy as close to sorrow as I have seen today. I wanted to know the reason so asked Faatimah, may Allaah be pleased with her, to tell me what made her cry and smile. But she said: `I could not reveal the secret of the Messenger of Allaah, sallallaahu `alayhi wa sallam.'

But after the Prophet's, sallallaahu `alayhi wa sallam, death, `Aa'ishah, may Allaah be pleased with her, asked Faatimah, may Allaah be pleased with her, to tell her that secret and she said:

`Now I can tell you. He told me: `Angel Jibreel used to revise the Quran with me once every year, but this year, he reviewed it with me twice. And the interpretation I could give this is the end of my life in this world is near.' That was the reason for my crying.'

He then told me: `You will be the first of the members of my household to join me; and I am an excellent predecessor for you.' That was the reason for my smiling."

The Prophet's, sallallaahu `alayhi wa sallam, pain increased and Faatimah's, may Allaah be pleased with her, sorrow increased over the imminent departure of the greatest father and the most honourable Prophet.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, then departed for the Highest companionship; and all that Faatimah, may Allaah be pleased with her, could repeat were these sorrowful and painful words:

"My father! My father! He answered the call of his Lord; Paradise is his abode; how close he is to his Lord!"

She was extremely grief-stricken, shedding bitter tears.

`Ali, may Allaah be pleased with him, was also greatly distressed, seeing his noble Prophet, his beloved cousin and father-in-law dying. He wept bitterly and eulogized him with the following words:

"O' Allaah's Messenger! May my father and mother be your ransom! Your death has put end to what did not end with the death of other Prophets. With your death, there are no more divine revelations. You are so special that you are enough a consolation for the loss any other person or thing; and you are so general that all people are equal in your estimation. Had it not been that you have enjoined patience and prohibited anguish, we would have cried our eyes out and the disease and grief would have been prolonged. But we could not resist it."

May my father and mother be your ransom!

Az-Zahraah' — Faatimah —, may Allaah be pleased with them, also cried profusely. And all the Muslims cried for the death of their Prophet and Messenger, Muhammad (). But they remembered the Saying of Allaah (which means):

{***Muhammad is no more than a Messenger, and indeed [many] Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels [as disbelievers]? And he who turns back on his heels, not the least harm will he do to Allaah; and Allaah will give reward to those who are grateful.***}[(Quran 3: 144]

And His Saying (what means):

{***And We granted not to any human being immortality before you [O' Muhammad] then if you die, would they live forever?***}[Quran 21: 34]

Her death

The Messenger of Allaah, sallallaahu `alayhi wa sallam, had given his daughter, Faatimah, may Allaah be pleased with her, glad tiding that she would be the first among surviving members of his household to join him. She found some solace in this glad tiding.

Days passed by while Faatimah, may Allaah be pleased with her, took care of her home, managed the affairs of her husband and continued fulfilling her obligations towards her children.

About six months after the Prophet's, sallallaahu `alayhi wa sallam, death, she was taken ill and joined her father. Her pure soul departed to its Lord where it met the souls of her father, mother and sisters in the Illiyeen, in the company of the souls of the Prophets, the sincere servants of Allaah, the martyrs and the righteous. And excellent are those as companions.

Her husband, `Ali and her uncle `Abbaas, may Allaah be pleased with them, performed funeral prayers on her, may Allaah be pleased with her. She was buried at Baqee` on Tuesday night, 3rd of Ramadhaan 11 A.H. She was aged of twenty-nine.

May Allaah be pleased with Faatimah, Az-Zahraa', the Prophet's favourite daughter, wife of `Ali, the leader of the pious; and mother of Hasan and Husayn — father of the martyrs, and Zaynab the heroine of Karbala! May He please them all!

***

In the course of the past few pages, we have together spent some time with a bunch of aromatic flower that originated from the household of the Prophet, sallallaahu alayhi wa sallam: Zaynab, Ruqayyah, Umm Kulthoom and Faatimah, may Allaah be pleased with them.

We abridged their long years of life, the great events of their lives and their effective being around the Messenger, sallallaahu `alayhi wa sallam, that had impact on the events of those years — in special and general sense.

Whether we talked about them extensively or briefly, we can never be able to fully fulfil our obligations — and that of the Ummah — to them. This is because; a small aspect of the life of anyone of them has wide and deep meanings that cannot be clear to us and the wisdom of which we could not explore.

This part strongly connected to the life of the Prophet, sallallaahu alayhi wa sallam, not only in the family aspect — but also in the aspect of the Prophethood and Messengership.

I have a hope in Allaah that I have succeeded. If it is so, the success is from Him alone. But if there is any fault that is from me. Allaah protects His righteous servants, and He knows the intentions.

Final Note

We have roamed all over the horizons; and for quite sometimes, we lived with some clear signs and shinning stars that left illuminating lights on the pages of history. These stars lightened the way for coming generations so that they would not go astray.

We are now many distances away from them. We have broken the links, cast aside the light, wasted our lives in the abyss of darkness and plunged deep into all kinds of lusts. Nothing is left but weak threads that are also on the brink of disappearing into the oblivion.

Do you think that the personalities, about whose lives we have just read, are mere myths, superstitions or illusions and not real?

The illusion of the age in which we live has, in its entirety, blocked our hearts and minds, blotted out our visions and sights and made us lose all elements of distinction and ability to understand and see the right path, the straight path of Allah that is made for those who want to remember Allah or give thanks to Him. It is a way through which we are meant to remember the reality not illusions! And to have a strong and pleasant revival through which we can rightly lay claim to the quality of the best nation that Allah refers to in His Saying (what means):

{***You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin al-Ma `roof [i.e. Islamic Monotheism and all that Islam has ordained] and forbid al-Munkar [polytheism, disbelief and all that Islam has forbidden], and you believe in Allah ...***} [Quran 3: 110]

We want Eemaan to burn fervently in us, its light to shine brilliantly in our souls and its blessings to spread all over aspects of our lives. We want the obligation commanding all that is good and prohibiting all that is evil to take its root in our society, in all its senses far from falsehood, deceptions and frivolities.

We want the Muslim family to transform into a new institution under a judicious, tender and compassionate motherhood that believes in Allah and is pure and pious.

We want a Muslim woman who is not deviating or causing temptations!

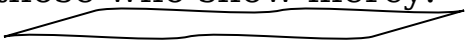
A woman who is not authoritative, crude or obstinate...

A woman who is far from slandering, idle talk or foolishness...

A woman who takes the women who are around the Messenger of Allah, sallallaahu `alayhi wa sallam, as her role models!

O' Allah! You are the Giver of guidance, the Helper and the Protector of the pious!

All praise is Yours in this world and in the Hereafter; and there is neither power nor strength except with You. You are the Most Merciful of all those who show mercy.



Glossary

`Aalameen : Mankind and jinn, universe

Aameen : O' Allah accept our invocation

Al-Hajar Al- Aswad : The black stone placed at the corner beside the door of Ka`bah, in Makkah

Al-Israa' : Lit the journey by night; name of the 117th Soorah of the Quran, the night journey of the Prophet from Makkah to Jerusalem on 27th of Rajab before Hijrah

Ar-Rijs : Evil deeds and sins

Ar-Rujz : The idols

As-Saabiroon : Sing. Saahir; The patient ones, people ready to bear all difficulties with patience for Islam

As-Siddeeq : The truthful, a person answering the call of Islam spontaneously

Ooqiyah : Pl. Awaaq; A measure of silver, equal to forty Dirhams or 123 gms. of silver

Bay`ah : Pledge of allegiance

*Bay `ah Ar-Ridwaan* : A pledge to fight to the last was taken by the Prophet under a tree at Hudaybiyah when a news reached that `Uthmaan (who was there to negotiate) is martyred in Makkah. Later the news proved to be false and he returned to the Prophet

Birr : Righteousness, piety

Da'wah : Preaching, preaching Islam

Diyah : Blood money, i.e., compensation for homicide offered by the assassin to the survivors of the person killed in lieu of life for a life

Eemaan : Faith, belief

Fajr : Dawn, Dawn prayer, name of the 89th Soorah of the Quran

Firdaws : The highest station in Paradise

Fitnah : Tribulation, oppression

Ghazwaah : Pl. *Ghazwaat,* Military expedition especially the one participated by the Prophet

Hasan *:* Lit. Good; In Hadeeth terminology a prophetic Hadeeth with approved chain of transmitters but lesser than *Saheeh*

Hijaab *:* Veil

Hawdaj *:* A litter carried by a camel, a seat for two or more, usually with a canopy

Ifk *:* Forged statement, lie

Ihraam *:* Dress code for `Umrah and Hajj

Illiyeen *:* A register wherein the good deeds of the pious and righteous people are recorded

`Ishaa` *:* The Night prayer

Ma`roof *:* Lit. Well known, generally accepted; All that which Islam ordains

Mahr : Bridal money paid by the groom to his bride at the time of *Nikaah* — marriage contract

Mahram : Being in a degree of consanguinity precluding marriage, a man whom a woman may never marry because of the degree of closeness of the blood- relationship, i.e., father, brother, son, uncle, father-in-law, etc. A woman is not required to veil in front of him

Masad : Palm fiber, mentioned in 111th Soorah of the Quran

Masaakeen : Sing. *Miskeen*; Poor, needy

Mawla : Pl. Mawaalee; Lord, Master, Protector and also slave, freed slave, with whom a tie of mawld is established usually by having been slaves and then set free

Mu'aththin : Caller to prayer

Mudd : Pl. *Amdaad* or *Midaad*; a measure of volume, approximately a double-handed scoop

Mujaahid : Pl. *Mujaahideen*; A fighter for the cause of Allah

Nawaafil : Sing. *Nafl*; Optional acts of worship like, prayer, fasting, etc.

Rak'ah : A unit in prayer

Rooh : Pl. *Arwaah*; the soul, vital spirit

Sadaqaat : Sing. *Sadaqah*; Alms in general and also Zakaah

Saheeh : Authentic, a Hadeeth term used to denote the narration most authentic and acceptable

Sakeenah : Tranquility, calmness, reassurance

Salaam : Peace

Sawm : Fasting, a pillar of Islam

Seerah : Biography, generally Prophet's and his companions biography

Shahaadah : Twin testimony of faith, i.e., there is no deity save and except Allah and Muhammad is His messenger

Soorah : Chapter of the Quran

Takbeer : To say, `*Allaahu Akbar*' — `Allah is All-Great'

Tashahhud : Lit. To make *Shahaadah*; Sitting in the second and/ or the last Rak`ah — unit of prayer — after Sajdah — prostration — and reciting *Tahaiyyaat*

Tawheed : Oneness of Allah, Islamic monotheism

*`Umrah Al-Qadaa'* : An `Umrah which could, for any reason, not be performed and is compensated for